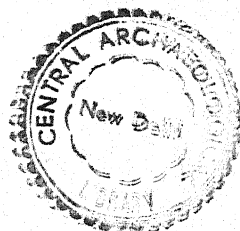


PERSIAN LITERATURE

A BIO-BIBLIOGRAPHICAL SURVEY

35283

BY
C. A. STOREY



SECTION II

FASCICULUS 2

C—L. SPECIAL HISTORIES OF PERSIA, CENTRAL
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PREFACE

THIS fasciculus completes the survey of historical literature in Persian, apart from the large and important branch of Indian history, which will form the subject of the next fasciculus. That will be followed by a much smaller one devoted to biography.

To the list of those whom it has been my pleasant duty to thank for providing information or for help of other kinds, I must now add the names of Professor F. Babinger, Mr. A. G. Ellis, Dr. R. Levy, Mr. V. Minorsky, Sir Denison Ross and Mr. N. C. Sainsbury.

C. A. STOREY.

August, 1936.

LIST OF AUTHORITIES AND ABBREVIATIONS

[Supplementary to the lists printed on pp. ix-xxiii and xxix-xxxv.]

‘Aligarh Subh. MSS. = *Fihrist i nusakh i qalamī* (‘Arabī, Fārisī wa-Urdū) *Subhān Allāh Ōriental Lā’ibrērī Muslim Yūnūwarsiṭī ‘Alī Gaṛh murattabah i Saiyid Kāmil Husain . .*

[A hand-list of the MSS. presented to the ‘Aligarh Muslim University in 1927 by Saiyid Subhān Allāh of Gōrakhpūr].
‘Aligarh, 1930.

‘Aligarh Subh. II = *Fihrist jild i duvum maṭbū‘āt* (‘Arabī, Fārisī wa-Urdū) *Subhān Allāh Ōriental Lā’ibrērī Muslim Yūnūwarsiṭī ‘Alī Gaṛh murattabah i Maulawī Muḥammad Abrār Husain Ṣāhib Fāruqī . .* ‘Aligarh, 1932.

Bombay Univ. = *A descriptive catalogue of the Arabic, Persian and Urdu manuscripts in the Library of the University of Bombay. By Khān Bahādur Shaikh ‘Abdu’l-Kādir-e-Sarfarāz.* Bombay, 1935.

Maḥmūd Efendī = The library of Maḥmūd Efendī preserved in the old *tekke* of Yaḥyā Efendī at Beshiktāsh, Istdnbul (Historical MSS. cited from Tauer, q.v. p. xxxv).

Semenov *Kurzer Abriss* = *Kurzer Abriss der neueren mittel-asiatisch-persischen (tadschikischen) Literatur (1500–1900).* Von A. A. Semenov (in Otto Harrassowitz’s *Litterae orientales*, Heft 46 : April 1931, pp. 1–10).

CORRECTION

P. 221, l. 29 : Read *Muḥīt al-‘azā* (i.e. presumably “ the ocean of consolation ”).

C. HISTORY OF PERSIA : (a) GENERAL

[For the general histories of the Muḥammadan world, including Persia, see pp. 61-158 of this work.]

312. **M. Muḥid** Mustaufī is best known as the author of the history of Yazd entitled *Jāmi' i Muḥidī* (for which see p. 352 *infra*).

(1) *Majālis al-mulūk*, written in the reign of Shāh 'Abbās II (A.H. 1052/1642-1077/1666), tables of the ruling dynasties of Persia from the earliest times to A.H. 1049/1639-40: **Bloch** i 349 (early 18th cent.).

(2) *Mukhtaṣar i Muḥid*, begun in the Deccan A.H. 1087/1676-7, completed at Lahore A.H. 1091/1680-1, a geography of Persia with historical notices relating chiefly to the Imāms and the Ṣafawīs: **Rieu** i 427b (circ. A.H. 1091/1680, partly autograph).

313. **M. Mirak b. Mas'ūd al-Ḥusainī** completed his *Riyāḍ al-firdaus* in 1082/1671-2 and dedicated it to Shams al-Daulah M. Zamān **Khān**, who apparently became Beglerbeg of Kūhgīlū in 1065/1654-5 (see Morley p. 131¹⁷) and who is described by Morley as "ruler of Fārs, Kūh Kīlawaih, and Khūzistān".

Riyāḍ al-firdaus, a general history of Persia, but more especially of Fārs, Kūhgīlū and Khūzistān, from the earliest times to the reign of Shāh Sulaimān in an introduction, twelve books and an appendix: **R.A.S.** P. 138 = Morley 136 (A.H. 1243/1827).

314. In 1250/1834-5 was compiled

(*Khulāṣah i tārikh i pādshāhān i 'Ajam*), a history of Persia (mainly) to A.H. 1220/1805-6, mostly in tabular form and without preface or author's name: **Rieu** Suppt. 40 (A.H. 1260/1844), **Majlis** 250 (?). Edition: [**Persia**,] 1262/1846°.

315. 'Abd al-Wahhāb b. 'Alī **Ashraf Shirāzī** composed in 1257/1841-2 his

Nukhbat al-akhbār, a general history with special reference to Persia: see p. 151 *supra*.

316. **‘Alī-Qulī Mirzā** b. ‘Abbās Mirzā¹ b. Fath-‘Alī Shāh Qājār, entitled **I’tidād al-Saltānah**, was “Minister of Sciences”² for some time in the reign of Nāsir al-Dīn Shāh, and he superintended the publication of the *Rūz-nāmah i ‘ilmīyah i dawlat i ‘alīyah i Īrān*, a periodical issued from A.H. 1280/1864 to 1287/1870 for the administration of the Dār al-Funūn (École Polytechnique) at Tīhrān (see Browne *Press and poetry*, pp. 95–6), as well as the official newspapers *Rūz-nāmah i dawlatī* (of which no. 622 appeared on 7 Jumādā II 1285/25 Sept. 1868. See Browne *op. cit.* p. 93) and *Rūz-nāmah i millatī* (A.H. 1283/1866–1287/1870.³ See Browne *op. cit.* pp. 96–7). His *Tārīkh i waqā’i u sawānih i Afghānistān*, a history of Afghānistān from the accession of Aḥmad Shāh (A.H. 1160/1747) to A.H. 1273/1857, and his *Falak al-sa‘ādah*, on astronomy, were published [at Tīhrān ?] in 1273/1857* and 1278/1861–2 respectively (for the latter see Harrassowitz’s *Bücher-Katalog* 352 (1912), no. 1392). According to Browne *Press and poetry*, p. 164, he translated a *History of Napoleon the Great*. He died in 1298/1881.⁴ For a hand-list of his private library, which includes a *Fath-nāmah i Harūt* by him, see Blochet iv 2434 (cf. ‘Abd al-‘Azīz *Kitāb-khānah-yi Īrān*, p. 72).

[The history which originally appeared in this place, and which was ascribed to ‘Alī-Qulī Mirzā on the authority of a book-seller’s catalogue, proves on examination to be the work of an entirely different author.]

[E. G. Browne *The press and poetry of modern Persia*, Cambridge 1914, pp. 10 n. 2, 14, 50, 95, 164, 166; ‘Abd al-‘Azīz *Kitāb-khānah-yi Īrān*, [Tīhrān,] A.H.S. 1311/1932–3, p. 72.]

¹ For ‘Abbās Mirzā see *Ency. Isl.*

² According to Browne *Press and poetry*, p. 10 n. 2, he was Minister of Sciences [i.e. Public Instruction] in 1288/1871–2, according to Blochet iv 2434 he was Minister of Public Instruction and Mines in 1293/1876.

³ In 1288/1871–2 the “Press Department” (afterwards elevated into a ministry) was founded and placed under the supervision of M. Ḥasan Khān Šanī’ al-Daulah (for whom see pp. 154–5 *supra*).

⁴ So Browne *Press and poetry*, p. 166. According to ‘Abd al-‘Azīz’s *Kitāb-khānah-yi Īrān*, [Tīhrān,] A.H.S. 1311/1932–3, p. 72, he died in 1299/1881–2.

317. **Ridā-Qulī Khān** "*Hidāyat*" died A.H. 1288/1871 (cf. p. 151 *supra*).

(1) *Ajmal al-tawārīkh*, chronology of the Persian dynasties down to Nāṣir al-Dīn Shāh. Edition: **Tabriz** 1283/1866°.

(2) *Nizhād-nāmah i pādshāhān i Īrān-nizhād*, a history of those dynasties in Persia and elsewhere who traced their origin to the ancient Persian kings, written in 1274/1857-8 at the request of Mānekjī Līmji Hūshang Hātaryā¹ and divided into a *muqaddimah*, 18 *ṭabaqahs*, and a *khātimah*, the last containing a sketch of Muḥammad's life and chronological tables from the Hijrah onwards: **Rieu** Suppt. 42 (breaks off in the chronological tables at A.H. 1203/1788-9), **Bānkipūr** vi 518 (A.H. 1284/1867), **Brelvi and Dhabhar** p. xiv no. 5.

Description (by S. Churchill): *JRAS.* 1886 pp. 198-9.

318. Iḥtishām al-Mulk **Jalāl al-Dīn b. Fath-‘Alī Shāh Qājār** was one of the very numerous children of Fath-‘Alī Shāh, who reigned A.H. 1211/1797-1250/1834. He is not one of the forty-seven sons included in Maḥmūd Mirzā's *Gulshan i Maḥmūd*, being presumably one of the sons of Fath-‘Alī's last years, but he wrote poetry and some of his *ghazals* are appended to the edition of Qā‘ānī's *diwān* published at Tīhrān in 1302/1885°. He was Governor of Kāshān in 1286/1869-70, when the MS. Browne Coll. I 5 was transcribed for him, and it appears from **Rieu** Suppt. 99 that in Muḥarram 1288/March-April 1871 he was suddenly recalled to Tīhrān.

Nāmah i khusrawān, "anecdotes of Persian kings mythical and historical" (Edwards), extending to Qājār times (Fath-‘Alī Shāh receiving a brief notice, though the work virtually ends with the Zend dynasty).

¹ "Mānakjī, the son of Līmji Hūshang Hātaryāri, was for many years maintained by the Parsees of Bombay at Teherān to watch over the interests of the Persian Zoroastrians. He died within the last year or two" (Browne *A year amongst the Persians*, London 1893, p. 315; cf. pp. 175-8, 395, 437, 471). For further information concerning him see *The Tārīkh-i-jadīd translated . . . by E. G. Browne*, Cambridge 1893, pp. xxxvii-xxxviii *et alibi* (see index), Edwards col. 378, **Rieu** Suppt. 15, 42, 99.

Editions : **Ṭihrān** 1868-71° (in 3 vols. with an account of the Indian Parsees, based on that of Mānek-jī Līmji Hōshang Hātaryā (see p. 239 *supra*), prefixed to vol. ii as an appendix to vol. i), **Vienna** 1880 (photolithographic reproduction of (the first volume of ?) the edition of 1868-71 (to the end of the Sāsānian dynasty). See *Katalog der Bibliothek der Deutschen Morgenländischen Gesellschaft. Erster Band : Drucke*. 2. Aufl., Leipzig 1900, p. 356), **Persia** 1308/1890-1 (see Āṣafiyah i p. 258), **Bombay** 1308/1890-1 (536 pp. See Harrassowitz's Bücher-Katalog 352 (1912), no. 1677. Identical with the preceding ?), **Bombay** n.d. (234 pp. See Harrassowitz's Bücher-Katalog 352 (1912), no. 1676).

English translation : *Translation of Nāme-e-Khosrawan. Bk. I and Bk. II up to the end of the Gaznavides. With introduction and notes. By Phirczeshah B. Vachha. Bombay* 1906°*.

Gujarātī translation (probably of vol. i only) : *Purāṭan Pārsīōnī tawārīkh*, tr. by Ardshēr Dōsābhāi Munshī, **Bombay** 1871.

Commentary : *Copious annotations on Nameh Khosrawan, Book I and Book II up to the end of the Ghaznavides. . . . By Hormasji Rustamji Engineer. Bombay* [1904°].

319. M. Ḥusain Khān "**Furūghī**" b. M. 'Alī Iṣfahānī, entitled **Dhakā' al-Mulk**, was born in 1255/1839-40. During the reign of Muzaffar al-Dīn Shāh (1896-1907) he was "the proprietor and editor of the *Tarbiyat*, one of the best Persian newspapers of that period, and was accounted one of the most talented poets and writers of his time. He was on friendly terms both with Sayyid Jamālud-Dīn and Prince Malkom Khān, and was in consequence imprisoned by the Amīnu 's-Sultān. He died not long before the *coup d'état* of June, 1908" (Browne). His *ḏiwān* was published [at Ṭihrān ?] in 1325/1907-8 (see Harrassowitz's Bücher-Katalog 430, no. 556). For his *Tārīkh i salātīn i Sāsānī* see p. 249 *infra*. According to *The press and poetry of modern Persia* (pp. 158-9) **Dhakā' al-Mulk**, while on the staff of the Political College at Ṭihrān, published a *History of Rome* [presumably a translation], a *Tārīkh i mukhtaṣar i Īrān*, a *History of eastern nations* (a translation), *Wealth* (a translation), and *Fundamental rights* (a translation). According to the same authority (p. 164) he translated Jules Verne's *Round the world*

in eighty days and Captain Hatteras as well as Bernardin de Saint-Pierre's *La chaumière indienne* (*Kullbah i Hindī*) and "Love and virtue" (*‘Ishq u ‘iffat*).

Tārīkh i Īrān. Edition : *Ṭīhrān* 1323/1905 (see Browne *Lit. Hist.* iii 383).

[Browne *The Persian revolution* of 1905–1909, Cambridge 1910, pp. 404–5, *The press and poetry of modern Persia*, Cambridge 1914, pp. 51 n., 61, 155, 156, 158, 159, 164, 165.]

320. M. ‘Ali Khān Furūghī, entitled Dhakā’ al-Mulk, b. M. Ḥusain Khān, likewise entitled Dhakā’ al-Mulk (see p. 240 *supra*), is said (E. G. Browne *The press and poetry of modern Persia*, p. 156) to have co-operated (with his father apparently) in the translation and compilation of many works at the time of the educational renaissance in the nineteenth century. In July 1910 he became President of the Majlis, and in 1911 or 1912 Minister of Finance. In the Cabinet of November 1929 he was Minister for Foreign Affairs and in that of Sept. 1933 he was Prime Minister.

Daurah i mukhtaṣar i tārīkh i Īrān, a short illustrated history of Persia. Editions : *Ṭīhrān* 1327–9/1909–11 (see Harrassowitz's *Bücher-Katalog* 352 (1912) no. 1654, where this edition is described as a "2. Aufl."), *Bombay* 1329/1911°.

[E. G. Browne *The press and poetry of modern Persia*, pp. 51, 323, 333 ; Portrait in Ḥ. Mudīr Ḥallāj *Tārīkh i nahḍat i Īrān*, *Ṭīhrān* A.H.S. 1312/1933, p. 91.]

321. APPENDIX

(a) Tiled works

(1) *Az Parwīz tā Chīngīz*, by S. Ḥasan Taqī-Zādah (Minister of Finance in the Cabinet of Nov. 1929, Deputy for Tabriz 1906, for *Ṭīhrān* 1909 [?]. For further information see Browne *The Persian revolution*, pp. 116, 130 (portrait) etc.). Edition : *Ṭīhrān* A.H.S. 1309–10/1931* (vol. i only, to the fall of the Umayyads. 78 pp.).

(2) *Forgotten rulers, The*. See *Shahriyārān i gum-nām* below.

(3) *Ganj i dānish*, an encyclopædia of Persian place-names containing much historical information, by M. Taqī Khān "Ḥakīm". Edition: [Tīhrān,] 1305/1887° (cf. Browne *Lit. Hist.* iv 456-7).

(4) *Khulāsat al-tawārīkh*, on the kings of Persia from Gayūmarth to Āqā M. Khān Qājār: **Majlis** 251.

(5) *Shahriyārān i gum-nām* (English title: *The forgotten rulers*), by S. Ahmad Kasrawī Tabrizī (for whom see p. 366 *infra*). Vol. i (Jastānids, Kankarids, Sālārīds), **Tīhrān** 1928*, vol. ii (Rawwādīds), **Tīhrān** 1929*, vol. iii (Shaddādīds), **Tīhrān** 1930*, *in progress*.

(6) *Tadhkirat al-mulūk dar dhikr i salāṭīn i 'Ajam u Hindūstān wa-ghairah*, by M. Muẓaffar Khwāfi: **Aṣafiyah** iii p. 100 no. 2011 (A.H. 1247/1831-2).

(7) *Tārīkh i Īrān*, a translation by Ismā'il Hairat of Sir John Malcolm's *History of Persia from the most early period to the present time* (London 1815). Editions: **Bombay** 1872-82°, 1886*.¹

(8) *Tārīkh i Mantīqī*, by Hasan Khān Mantīq al-Mulk (contemp.). Edition: **Tīhrān** 1332/1913-14 (vol. i from Gayūmarth to the last of the "Salāṭīn i 'Ajam". See *Mashhad* iii p. 119).

(9) *Tārīkh i mufaṣṣal i Īrān az istilā-yi Mughūl tā i'lān i mashrūṭiyat*, by 'Abbās Iqbāl. Vol. i (from Chīngīz to Timūr), **Tīhrān** A.H.S. 1312/1933-4.†

(10) *Tārīkh i pādshāhān i 'Ajam*, from Gayūmarth to A.H. 1046/1636-7: **R.A.S.** P. 137 = Morley 135.

(11) *Tārīkh i pādshāhān i 'Ajam*: **Salemann-Rosen** p. 12 no. 162.

¹ Cf. Malcolm's *History of Persia (modern)*, edited and adapted to the Persian translation of Mirza Hairat, with notes and dissertations, by Lieut.-Colonel M. H. Court. Lahore 1888*.

(12) *Tārīkh i Shaikh Uwais*, a history dedicated to Sultān Shaikh Uwais, the Jalā'ir, who reigned A.H. 756/1355-776/1374, by Abū Bakr al-Quṭbī (? "al-Kotbī") al-Ahrī (?): **Leyden** v p. 228 no. 2634 (defective. n.d.).

(b) *Untitled work*

(1) Short accounts of the Persian kings from Gayūmarth to Faṭḥ-'Alī and of certain other eminent persons, with thirty-eight portraits: **Leningrad Pub. Lib.** (see *Mélanges asiatiques* vi (St. Petersburg 1873) p. 94).

C. HISTORY OF PERSIA : (b) PRE-ISLAMIC DYNASTIES

322. For the *Shāh-nāmāh* of "Firdausī" see the section of this work relating to Poetry.

323. Sharaf al-Dīn Faḍl Allāh [b. 'Abd Allāh acc. to H.Kh.] Husainī Qazwīnī (who is to be distinguished from 'Izz al-Dīn Faḍl Allāh, the father of Waṣṣāf, see p. 267 *infra*) wrote in the reign (A.H. 695/1295 or 696/1296 to 730/1329 or 733/1333) of the Atābak Nuṣrat al-Dīn Aḥmad b. Yūsuf-Shāh of the Lur i Buzurg (see *Ency. Isl.* ii 46), who is praised in the preface to *al-Mu'jam*. A manuscript containing his *diwān* and two prose compositions is described in Rieu Suppt. 257.

al-Mu'jam fi āthār mulūk al-'Ajam, a turgid history of the four pre-Islāmic Persian dynasties: H.Kh. v p. 628 (where circ. A.H. 654 is wrongly given as the date of composition), Browne *Lit. Hist.* iii 68, **Fātiḥ** 4486 = Tauer 302 (A.H. 848/1444), 4488 = Tauer 304 (A.H. 877/1472), 4487 = Tauer 305 (A.H. 898/1493), **Umūmiyah** 5528 = Tauer 303 (A.H. 855/1451), **Cairo** pp. 508-9 ((1) n.d. (2) A.H. 860/1456), **Aumer** 228 (A.H. 878/1473), **Majlis** 274 (A.H. 914/1508-9), **Nūri 'Uthmani-yah** 3168 = Tauer 306 (A.H. 928/1522), 3169 = Tauer 308 (A.H. 1053/1643), **Köprülü** 1055 = Tauer 307 (A.H. 964/1557), **Chanykov** 86 (A.H. 990/1582), 87 (A.D. 1830), **Leningrad Pub. Lib.** (see *Mélanges asiatiques* iii (St. Petersburg 1859), p. 728), **Bloch** i 261 (16th cent.), 262 (17th cent.), 263 (19th cent.),

iv 2143 (late 15th cent.), **Ethé** 534 (A.H. 1021/1612), 535 (A.H. 1028/1619), **Bānkipūr** vi 517 (A.H. 1085/1674), **Mashhad** iii p. 103 (A.H. 1085/1674-5), **R.A.S.** P. 139 = Morley 137 (A.H. 1090/1679), **As'ad** 2415 = Tauer 309 (11th/17th cent.), 2228 = Tauer 311 (A.H. 1245/1829), **Āyā Şūfiyah** 3089 = Tauer 310 (11th/17th cent.), **Rieu** ii 811b (A.H. 1113/1701-2), iii 1065b (19th cent.), **Rehatsek** p. 82 no. 21 (A.H. 1241/1825-6), **Ivanow** Curzon 15 (A.H. 1253/1837), **D.M.G.** 12 (A.H. 1256/1840), 13 I, **Vollers** 967 (A.H. 1272/1855-6), **Riḍā Pāshā** 3141 = Tauer 312 (A.H. 1273/1857), **Berlin** 428 (modern), 429, **Bodleian** 285, **Browne** Suppt. 1213 (defective at both ends), 1214 (n.d. King's 116), **Dorn** A.M. p. 205, **Hamburg** 221 (pt. i only), **Lahore** Panjāb Univ. Lib. (defective at end. See *Oriental College Magazine*, vol. ii no. 3 (Lahore, May 1926) p. 63), **Salemann-Rosen** p. 19 nos. 179, 192, 486.

Editions: [**Tabriz**¹] 1259/1843°, [**Persia**,] 1264/1848°, [**Ṭihrān**,] 1287/1870°, **Persia** 1301/1883-4 (see *Āṣafiyyah* i p. 230 no. 812), **Lahore** 1884† (cf. Luzac's *Bibliotheca orientalis* xxiii (1921) no. 495).

An abridgment: **Rieu** ii 809a (16th cent.).

Turkish translation: *Balāghat-nāmah* or *Tarjumān i balāghat*, written in 894/1489 by Kamāl Barghamawī at the command of the Grand Vizier Maḥmūd Pāshā: **H.Kh.** vol. v, p. 629, no. 12382 (cf. vol. ii p. 62 no. 1898), Babinger *Geschichtsschreiber der Osmanen* p. 34, where MSS. in the Preussische Staatsbibliothek and in the Nūr i 'Uthmāniyah mosque are mentioned.

[**Rieu** ii 811-12, Suppt. 257.]

324. The *soi-disant* translator, i.e. most probably the author, of the *Tajārib al-umam fī akhbār mulūk al-'Arab wa-'l-'Ajam*, whose name is effaced in the preface of the unique manuscript, describes his work as the translation of an Arabic history composed in 75/694-5, in the reign of 'Abd al-Malik b. Marwān, by 'Āmir [b. **Sharāḥīl al-**] **Shā'bī** [a celebrated transmitter of

¹ So Dorn in *Bulletin historico-philologique de l'Académie Imp. des Sciences de St.-Petersbourg*, iii (1845-6), p. 203.

oral tradition, not a writer of books, who died in or before 110/728, see *Ency. Isl.* under Sha'bi], Aiyūb b. Fīhr [perhaps Ibn al-Qirriyah, for whom see Ibn Qutaibah *al-Ma'ārif* p. 206, Ibn Khallikān, etc.] and 'Abd Allāh b. al-Muqanna' [perhaps Ibn al-Muqaffa', anachronistically]. This history extending from Sām b. Nūh to Yazdajird III was provided by al-Aṣma'i [for whom see *Ency. Isl.* etc.] at Hārūn al-Rashīd's command with an exordium covering the period from Ādam onwards, and the manuscript, written in the Kūfī character, was inherited by successive 'Abbāsids. Subsequently it came into the possession of the Atābak Sa'id b. Zangī [i.e. presumably Sa'id b. Zangī, the Salghurid ruler of Fārs, d. 623/1226 (?)], and eventually it reached Idhaj in Khūzistān, where no one was able to read it, and a ruler whose name is not mentioned [probably one of the Atābaks of Luristān] gave orders that it should be translated into Persian.

Tajārib al-umam fī akhbār mulūk al-'Arab wa-'l-'Ajam, a history of Persia to the Arab conquest and of Pre-Islāmic Arabia with accounts of the Pre-Islāmic Prophets : Āyā Sūfiyah 3115 = Tauer 301 (cf. Horn p. 506) (Idhaj, Shawwāl 789/1387. Autograph?).

325. By order of Mīr 'Alī Shīr (for whom see below under BIOGRAPHY : POETS) a certain Abū'l-Ḥasan Ṭabarī wrote his

Mafātīh al-'Ajam, a history of the Pre-Islāmic Persian dynasties in four *ṭabaqāt* : Būhār 51 (defective. 17th cent.).

326. Farzānah¹ Bahrām b. Farhād b. Ispandiyār Yazdānī was a pupil of Ādhar Kaiwān,² the great apostle of the Sīpāsī or Ābādī sect of the Parsees. The latter died at Patna, the headquarters of the sect, in 1027/1618 (see Rieu i 141). According to a bibliographical note quoted by Rieu (ii, 479) Bahrām b.

¹ This is a title = *Ḥakīm*.

² For further information concerning Ādhar Kaiwān see D. F. Karaka *History of the Parsis*, London 1884, vol. i p. 42, and especially *A Parsee High Priest (Dastur Azar Kaiwan, 1529-1614 A.D.) with his Zoroastrian Disciples in Patna, in the 16th and 17th century, A.D. By . . . Sir J. J. Modi (Journal of the K.R. Cama Oriental Institute, no. 20, Bombay 1932, pp. 1-85).*

Farhād's *Shāristān* was written in the time of Akbar (who reigned A.H. 963/1556–1014/1605).

Shāristān or *Shāristān i chahār chaman*, a work in four *chamans* (1) on the Creation and the Pishdādians, (2) on the Kayānians, (3) on the Ashkānians and Sāsānians, (4) on the Ādharites, from the First Sāsān to Ādhar Kaiwān): **Rehatsek** p. 204 no. 56 (n.d.), no. 57 (A.H. 1224/1809).

Editions: **Bombay** A.Y. 1223/A.H. 1270/A.D. 1854° (*Chamans* i–ii and *Chaman* iii as far as **Khusrau** Parwiz, the editor having been unable to find a complete copy), 1327/1909° (apparently complete).

327. In 1082/1671–2 was composed the

Bahr al-la'ālī, a history of the ancient kings of Persia from Gayūmarth to Yazdajird: **Ross and Browne** 136 (A.H. 1217/1802–3).

328. M. Ḥasan **Khān** Marāghī, entitled **Ṣanī' al-Daulah** and afterwards **I'timād al-Saltānah**, died at Tīhrān in 1896 (see p. 154 *supra*).

Durar al-tijān fī tāriḫ Banī Ashkān. Edition: [Persia,] 1308/1890°–1310/1892° (3 vols.).

329. It was at the request of Mānekjī [son of] Līmji Hōshang Hātaryā¹ that **M. Ismā'il Khān** Zand **Tūsarkānī** wrote his *Farāzistān*.

Farāzistān, “on the ancient empire of Persia from Mah-ábád till the fall of the Sāsānians, in pure Persian, . . . a veritable rag-bag of legends and myths from the *Shāhnāma*, the *Chahār Chiman*, and the *Dasātīr*.”² Edition: **Bombay** 1894°.

[*The Tāriḫ-i-Jadīd . . . by Mīrzā Ḥuseyn of Hamadān, translated . . . by E. G. Browne*, Cambridge 1893, p. xxxviii.]

330. 'Abd al-Ḥusain, known as (*al-shahūr bi-*) Mīrzā **Āqā Khān Kirmānī**, was the son of Mīrzā 'Abd al-Raḥīm of Bardasīr near

¹ See p. 239, l. 8, *supra*.

² Mīrzā Abū'l-Faḍl M. b. M. Ridā Gulpāyagānī quoted by Browne in his introduction to *The Tāriḫ-i-Jadīd*, p. xxxviii.

Kirmān and was born in 1270/1853-4. "He studied Mathematics, the Natural Sciences and Philosophy, and acquired Turkish, French and some English. In A.H. 1303 (= A.D. 1885-6) he left Kirmān for Isfahān on account of the tyranny of the governor, Sultān 'Abdu'l-Ḥamīd Mīrzā *Nāsirū'd-Dawla*. At Isfahān he was well received by the *Zillu's-Sultān* (Mas'ūd Mīrzā), who wished to retain him in his service ; but he, disliking a courtier's life, went to Tīhrān and thence soon afterwards [in 1305/1887-8] proceeded to Constantinople with Shaykh Aḥmad 'Rūhī' of Kirmān. There he was for some time on the staff of the Persian newspaper *Akhtar* ('the Star'), and became acquainted with Sayyid Jamālu'd-Dīn [see *Ency. Isl.* under *Djamāl al-Dīn al-Afghānī*], with whom he worked for the awakening of the Persians and the promotion of Pan-Islamism." While in Constantinople he and Shaiikh Aḥmad were accused of conspiracy by the Persian authorities and were tried by order of the Sultān, but acquitted. Later, however, the Persian government, having intercepted letters from them to various *mujtahids* in Persia, demanded their surrender, and they were conveyed to Trebizond, detained there for a while, and then taken to Tabrīz, where they were put to death on 4 Ṣafar 1314/15 July 1896.

In the preface to his *Ā'inah i Sikandarī* he mentions a work of his entitled *Ā'in i sukhunwarī*, on Persian literature, which he completed in 1307/1889-90. In 1313/1895-6, while in prison at Trebizond, he completed a metrical history, in the metre of the *Shāh-nāmah*, entitled *Nāmah i bāstān*. "Two years later, after the author's death, the *Farmān-farmā* caused this poem to be printed, with the omission of certain passages which he considered dangerous, and the addition of a supplement written by another Shaykh Aḥmad of Kirmān known as *Adīb*, and this book he entitled *Sālārīyya*." Of his numerous writings he enumerates twenty on the last page of E. G. Browne's MS. of the *Nāmah i bāstān*. The Browne Collection includes also his *Kitāb i Ridwān*, an imitation of the *Gulistān* composed in 1304/1886-7 and two volumes of fictitious letters between two imaginary princes, Kamāl al-Daulah of Delhi and Jalāl al-Daulah of Persia, on the ancient glories and present misery of Persia.

He was an Azali and married a daughter of "Subḥ i Azal" (Mirzā Yahyā Māzandarānī).

(1) *Ā'inah i Sikandarī*, a history of Persia to the time of the Prophet's death: **Majlis** 215, **Riḍā Pāshā** 2387 (A.H. 1313/1895-6. See Tauer p. 465, note 1).

Edition: **Tihrān** 1324/1906 (see Majlis p. 122, l. 4).

(2) *Nāmah i bāstān*, a metrical history of eleven ancient Persian dynasties "according to the beliefs of European historians" (first the Ābādiāns and last the Sāsāniāns) ending with lamentations for the departed glories of Persia, satire on Nāṣir al-Dīn Shāh and an account of the author's life: **Browne Coll.** V. 60 (9) (autograph).

Edition (expurgated): *Sālār-nāmah* (so in E. G. Browne *The press and poetry of modern Persia*, Cambridge 1914, p. xxxiii, 164), **Persia**¹ 1315/1897-8 (see above).

Extract with English translation: E. G. Browne *The Persian revolution*, pp. 409-414.

English translation of the preface: E. G. Browne *The press and poetry of modern Persia*, pp. xxxiii-xxxvi.

According to E. G. Browne *The Persian revolution*, p. 409, long extracts from the portions of the poem suppressed in the lithographed edition are quoted on pp. 244-264 of the Nāẓim al-Islām's introduction to his *Tārīkh i bīdārī i Īrānīyān*.

[*The adventures of Haji Baba of Ispahan . . . translated . . . into Persian by Hājī Shaikh Aḥmad-i Kirmānī and edited with notes by Major D. C. Phillott*, Calcutta 1905, introduction, pp. vii-viii; E. G. Browne, *The Persian revolution of 1905-1909*, Cambridge 1910, pp. 93-5 (portrait facing p. 94. Phillott's account quoted), 409 (account based on the Nāẓim al-Islām's *Tārīkh i bīdārī i Īrānīyān*, introduction pp. 6-13 (for a transcript of these pages see Browne Coll. F. 28 (9) (5)), *Materials for the study of the Bābī religion*, pp. 221-5; *A descriptive catalogue of the Oriental MSS. belonging to the late E. G. Browne*, Cambridge 1932, pp. 67, 76, 147, 250-2.]

¹ Browne states that this edition was lithographed by the command and at the cost of the Farmān-farmā but he does not mention the place of publication.

331. M. Husain Khān Dhakā' al-Mulk "Furūghī" has already been mentioned (p. 240 *supra*) as the author of a *Tārīkh i Īrān*.

Tārīkh i salāṭīn i Sāsānī. Edition : [Persia] 1313-16/1895-8°.

Extracts : *Hadiqa-i-Fasahat*. A selection from the Diary of Nasiru-d-Din Shah, the *Tarikh-i-Sasaniyan*, and a private account of the Indian Mutiny by an eyewitness. Being the text-book for the Higher Standard Examination in Persian. Calcutta 1910°.

English translation of extracts : *Hadiqa-i-Fasahat*. The text book for Higher Standard Examination in Persian. A literal English translation of *Tarikh-i-Sasaniyan* by Muhammad Kazim Shirazi. Calcutta, 1911°.

332. APPENDIX

(a) Titled works

(1) *Dastānhā i Īrān i qadīm*, a sketch of the legendary history of ancient Persia and a discussion of its relation to historical fact, being a supplement to *Īrān i bāstānī* (no. 2 below), by Ḥasan Pīrniyā. Edition : **Ṭihrān** A.H.S. 1307/1928*.

(2) *Īrān i bāstānī*, a history of Persia to the fall of the Sāsānians, by Ḥasan Pīrniyā (sometime Muṣḥīr al-Daulah. Portrait in Ḥ. Mudīr Ḥallāj *Tārīkh i nahdat i Īrān*, p. 74). Edition : **Ṭihrān** A.H.S. 1306/1928*.

(3) *Īrān i qadīm, yā tārīkh i mukhtaṣar i Īrān tā inqirād i Sāsāniyān*, by Ḥasan Pīrniyā. Edition : **Ṭihrān** A.H.S. 1308/1929 (see Harrassowitz's Bücher-Katalog 430 (1931) no. 603).

(4) *Kisrā-nāmah*, an account of the Pre-Islāmic Persian kings to Khusrau Parwīz, by 'Abbās Yazdī. Edition : **Calcutta** [1903°].

(5) *Majma' al-mulūk fī dhikr i salāṭīn i 'Ajām*, written in 1841 by Mīrzā Ḥaidar Wazīrov Darbandī (cf. p. 426 *infra*) : **Chanykov** 88 (Pt. i (to the Ashkānids) only).

(b) Untitled work

(1) History of Khusrau Anūshīrwān : **Bloch** i 202 (11) (16th or 17th cent.).

C. HISTORY OF PERSIA: (c) THE GHAZNAWIDS

333. Abū Naṣr M. b. 'Abd al-Jabbār¹ **al-'Utbī**, a native of Raiy, went as a young man to Khurāsān, where his maternal uncle Abū Naṣr al-'Utbī² held a high administrative position. After his uncle's death he became secretary successively to Abū 'Alī M. b. M. Sīm-jūrī (for whom see *Ency. Isl.* under Abū 'Alī b. Sīm-jūr), to Qābūs b. Washmgīr (for whom see *Ency. Isl.* under Kābūs b. Washmgīr), then an exile in Khurāsān, to Subuktigīn and to Ismā'īl b. Subuktigīn. In 389/999 Maḥmūd of Ghaznī sent him on a diplomatic mission to Gharjistān. Subsequently he became *Ṣāhib al-barīd* (postmaster) in Kanj Rustāq,³ but in 413/1022-3 he was dismissed and he afterwards entered the service of Mas'ūd b. Maḥmūd. He died in 427/1035-6 or 431/1039-40. According to the *Yatīmat al-dahr* he wrote a book entitled *Latā'if al-kuttāb* and other works, of which al-Tha'ālībī does not mention the titles.

al-Yamīnī, a turgid Arabic history of Amīr Subuktigīn and Sultān Maḥmūd of Ghaznī to A.H. 411/1020-1: H. Kh. vi p. 514, no. 14476, **Mashhad** iii p. 105 nos. 93 (A.H. 524/1130), 94 (old), **Ellis-Edwards** p. 36, Or. 5616 (12th cent.), **de Slane** 1894 (A.H. 617/1220), 1895 (A.H. 666/1268), **Rosen** M.A. 157 (superb MS. A.H. 663/1264-5), etc. (For other MSS. see Brockelmann i 314 and Bānkīpūr Arab. Cat. xv no. 1062).

Editions of the Arabic text: **Delhi** 1847* (ed. Maulawī Mamlūk al-'Alī and A. Sprenger), **Cairo** 1286/1870° (on the margins of *al-Fath al-wahbī*, a commentary by al-Manīnī), **Bulāq** 1290/1874° (on the margins of vols. x-xii of Ibn al-Athīr's *Kāmil*), **Lahore** 1883 (cf. Sarkis *Dictionnaire encyclopédique de bibliographie arabe*, col. 1305).

¹ In *Ency. Isl.* he is strangely called Muḥammad ibn Muḥammad al-Jabbār.

² Other members of this family held high office under the Sāmānids. Abū Ja'far al-'Utbī was *wazīr* for a time under 'Abd al-Malik b. Nūh and again under Abū Ṣāliḥ Maṣnūr, and Abū 'I-Ḥusain 'Abd Allāh b. Aḥmad al-'Utbī became *wazīr* in 367/977 to Abū 'I-Qāsim Nūh b. Maṣnūr (see Barthold *Turkestan*, London 1928, pp. 250-2).

³ For Kanj Rustāq, the eastern part of Bādghīs, see le Strange *The lands of the Eastern Caliphate* p. 413.

Extracts relating to the Sāmānids (as given in Nikpai's history, for which see p. 79 *supra*) : *Description topographique et historique de Boukhara par Mohammad Nerchakhy . . . Texte persan publié par C. Schefer, Paris, 1892**, pp. 111-122.

Description with extracts in Arabic and German : *Über das Kitāb Jamīnī . . . Von . . . Th. Nöldeke* (in *Sitzungsberichte der Wiener Akademie der Wissenschaften*, phil.-hist. Classe, Bd. 23 (1857*), pp. 15-102).

Description and 34 pp. of translated extracts : Elliot and Dowson *History of India*, ii 14-52.

Persian translations : (1) *Tarjamah i Yamīnī* written shortly after 602/1205-6 by Abū 'l-Sharaf Nāṣih b. Zafar b. Sa'd al-Munshī al-Jarbādhaqānī : H.Kh. vi, p. 515, **As'ad** 2225 = Tauer 314 (A.H. 636/1238), 2223 (A.H. 1251/1835-6), **Shahid 'Ali** 1854 (1) = Tauer 315 (A.H. 638/1240-1), **Rieu** i 157a (A.H. 664/1266), **Flügel** ii 950 (A.H. 691/1292), 949 (A.H. 716/1316), **Āyā Šūfiyah** 3147 = Tauer 316 (A.H. 696/1297), **Bloch** i 433 (early 14th cent.), 434 (17th cent.), 435 (incomplete. A.H. 1264/1848), iv 2309 (A.H. 1269/1852), **Fātiḥ** 4299 = Tauer 317 (A.H. 778/1377), **Turin** 92 (A.H. 789/1387), **Nūr i 'Uthmāniyah** 3089 = Tauer 318 (10th/16th cent.), **Leningrad Mus. Asiat.** (A.H. 1261/1845. See *Mélanges asiatiques* vi (St. Petersburg 1873), p. 116).

Edition : *Tarjamah i Tārīkh i Yamīnī*, [**Tīhrān**,] 1272/1856*.

English translation from the Persian (inaccurate) : *The Kitāb-i-Yamīnī, historical memoirs of the Amīr Sabaktagīn, and the Sultān Mahmūd of Ghazna . . . Translated from the Persian version of the contemporary Arabic chronicle of Al Utbi by the Rev. J. Reynolds, London 1858** (Oriental Translation Fund).

Description and full analysis : *Kitāb i Yamīnī* [in the Arabic character] *Histoire de Yémineddoula Mahmoud, fils de Sébectéghin, traduit de l'arabe en persan par Albouschéref [sic] Nassih Monschi, Djerbadécani . . . Par A. I. Silvestre de Sacy* (in *Notices et extraits des manuscrits de la Bibliothèque nationale*, tome iv (Paris, An 7 [= 1798]), pp. 325-411).

(2) *Tarjamah i Amīnī*, a very literal translation by M. Karāmat 'Ali b. Ḥayāt 'Ali Dihlawī, judge of the Faujdārī

'Adālat at Ḥaidarābād, who dedicated it to Mahā-rājah Chandū Lāl (b. 1766, Peshkār at Ḥaidarābād 1806-43, d. 15 April 1845¹) : **Berlin** 441 (A.H. 1262/1846, transcribed from an autograph), **Rieu** iii 900b (circ. A.D. 1850), 1014a (extracts only. Circ. A.D. 1850).

Description : Elliot and Dowson *History of India* ii 15.

(3) *Tarjamah i Tārīkh i Yamīnī*, by Maulawī M. Faḍl i Imām Khairābādī (*Ṣadr al-ṣudūr* at Delhi, author of a compendium of logic entitled *al-Mirqāt al-mīzānīyah* (Editions : Delhi 1886, 1305/1888 : see Ellis ii 329-30), d. 1243/1828 : see Raḥmān 'Alī 162) : **Aumer** 241 (very defective).

[*al-Yamīnī*, appendix (*al-Faḥ al-wahbī* ii p. 356 foll.) [The *Ency. Isl.* gives biographical information presumably derived from other parts of the *Yamīnī*, but unfortunately without references] ; *Yatīmat al-dahr* iv 281-9 (this biography is printed (with omission of the verses) in the 1286 edition of al-Manīnī's *al-Faḥ al-wahbī*, vol. i pp. 412-14, where also it is stated that the date 431/1039-40 for al-'Utbi's death is given by Ibn al-Wardī) ; *Raḍat al-safā*, Bombay 1271, vol. iv p. 94 ; **Rieu** i 157 ; **Brockelmann** i 314 ; **Zaidān** *Tārīkh ādāb al-lughat al-'arabīyah* ii 322 ; **Sarkis** *Dictionnaire encyclopédique de bibliographie arabe*, col. 1305 ; *Ency. Isl.* under 'Utbi.]

334. **Abū 'l-Faḍl** M. b. al-Ḥusain al-Baihaqī, a native of Ḥārithābād in the district of Baihaq in Khurāsān, must have been born in, or about, 386/996, since he himself tells us that he was sixteen years of age in 402/1011-12 and sixty-five in Dhū'l-Ḥijjah 450/Jan.-Feb. 1059. He served for many years in the Correspondence Department (*Dīwān i Risālat*) from the time of Maḥmūd onwards and in the time of 'Abd al-Rashīd (A.H. 440/1049-444/1052) he was head of the Department, but his service was interrupted by at least one dismissal and one period of imprisonment. For at least part of the reign of Farrukhḡad

¹ Chandū Lāl "Shādān" will reappear in this work as a poet. For accounts of him see *Tārīkh i Gulzār i Āsafīyah* 233-6 ; *Glimpses of the Nizam's dominions* p. 127 (portraits p. 128 and p. 316) ; *Pictorial Hyderabad compiled . . . by K. Krishnaswamy Mudiraj*, Ḥaidarābād 1929, vol. i, p. 196 ; **Buckland** *Dictionary of Indian biography* p. 79. There is a portrait of him in Room 195 at the India Office.

(A.H. 444/1052–451/1059) he was unemployed and engaged in writing his history. According to Abū 'l-Ḥasan al-Baihaqī, the author of the *Tārīkh i Baihaq*, he died in Šafar 470/Aug.–Sept. 1077. A work of his entitled *Zīnat al-kuttāb*, a handbook for officials, is known only from extracts given by Abū 'l-Ḥasan al-Baihaqī.

(*Tārīkh i Baihaqī*)¹ or (*Tārīkh i āl i Subuktigīn*) or *Jāmi' i tārīkh i āl i Subuktigīn*,² or (*Mujalladāt i Abū 'l-Faḍl i Baihaqī*), detailed reminiscences of events witnessed by the author at the court of Ghaznī from A.H. 409/1018–19 onwards with frequent, and often important, digressions on earlier times (the Sāmānids, Subuktigīn etc.) in more than thirty volumes of which all are now lost³ except the second half of vol. vi, vols. vii–ix and part of vol. x, which volumes, written in 450/1058 and 451/1059, are concerned with the reign of Mas'ūd to Šafar 432/October 1040 and are often called the *Tārīkh i Mas'ūdī* (just as Baihaqī himself refers to the part relating to Maḥmūd as the *Tārīkh i Yamīnī*): H. Kh. ii pp. 109 (*Tārīkh i āl i Subuktigīn*), 508 (*Jāmi' al-tawārīkh*), 580 (*Jāmi' fī tā'rīkh Banī Subuktigīn*), Rieu i 158b (defective at both ends. 16th cent.), 160b (16th cent.), iii 901a (17th cent.), 901b (17th cent.), 902a (17th cent.), 902a (19th cent.), 1045a (extracts with notices of various copies. Circ. A.D. 1850), Blochet i 436 (A.H. 1019/1610), 437 (A.H. 1274/1857), Būhār 44 (A.H. 1040/1630–1), I.O. 3736, Bodleian 171 (A.H. 1197/1783), Ivanow Curzon 16 (defective at end. 18th cent.), Ivanow 71 (transcribed by W. H. Morley), Majlis 229 (A.H. 1265/1848–9), Dorn A. M. 668, Leningrad Pub. Lib. (see *Mélanges asiatiques* iii (St. Petersburg 1859) p. 731).

Editions: (1) *The Tārīkh-i Baihaki, containing the life of Masa'ūd, son of Sultān Maḥmūd of Ghaznīn. Being the 7th, 8th,*

¹ It is not known whether the author gave his work a title.

² This is the correct title according to Muṣliḥ al-Dīn Lārī (cited by Rieu).

³ According to Barthold (*Turkestan*, London 1928, p. 22) "Short extracts from the early volumes are quoted by the thirteenth-century historian Jūzjānī, and the fifteenth-century compiler Ḥāfiẓ-i Abrū; but no extracts have been found from the last twenty volumes".

9th, and part of the 6th and 10th vols. of the *Tārīkh-i Al-i Saboktakeen* . . . Edited by W. H. Morley . . ., Calcutta 1861-2°* (*Bibliotheca Indica*). (2) **Tihrān** 1307/1889-90 (from a MS. of A.D. 1305. See Barthold *Turkistan*, London 1928, p. 22, n. 2, and Majlis p. 128).

Extracts: B. Dorn *Muhammedanische Quellen zur Geschichte der südlichen Küstenländer des Kaspischen Meeres*, St. Petersburg 1850-8°, Theil iv, pp. 101-30.

Description and 94 pp. of translated extracts: Elliot and Dowson *History of India* ii 53-154.

Description: W. Barthold *Turkestan*, London 1928, pp. 22-4.

French summary: *Menoutchehri, poète persan du 11^{ème} siècle . . . Texte, traduction, notes et introduction historique* par A. de Biberstein Kazimirski, Paris 1886-7, pp. 17-131.

Indexes: (1) *Fihrist i Tārīkh i Baihaqī*, Majlis 268. (2) an index prepared by Dr. S. M. Şiddiq as part of a London Ph.D. dissertation (unpublished).

[Autobiographical information in the *Tārīkh i Baihaqī* (see Rieu i 158-9 and *Ency. Isl.*); Abū 'l-Ḥasan 'Alī b. Zaid al-Baihaqī *Tārīkh i Baihaq* (MS. B.M. Or. 3587 (Rieu Suppt. 89), foll. 101b-103b (this reference is given on the authority of Barthold *Turkestan*, London 1928, p. 22, n. 2, and on the assumption that "MS. Brit. Mus. pub. 3585" should read MS. Brit. Mus. Or. 3587)); Barthold *Turkestan*, London 1928, pp. 22-3; *Ency. Isl.* under Baihaqī (Barthold).]

C. HISTORY OF PERSIA: (d) THE SALJŪQIDS

335. Sharaf al-Dīn Abū Naṣr **Anūshirwān b. Khālīd** al-Kāshānī was living in retirement at al-Baṣrah when in 498/1104 the Saljūqid Sultān M. b. Malik-Shāh summoned him to Baghdād as Treasurer. In 521/1127 he was made *Wazīr* by the Sultān Maḥmūd b. M., but after a year and some months he resigned. From 526/1131-2 to 528/1133-4 he was *Wazīr* to the Caliph al-Mustarshid bi'llāh and from that year or the next until 530/1136 to the Sultān Mas'ūd b. M. He died at Baghdād in

Ramaḍān 532/May 1138 or in 533/1138-9. It was to Anūshirwān that al-Ḥarīrī dedicated his *Maqāmāt*. [Ibn al-Athīr *al-Kāmil*, ed. Tornberg, x 452, 480, xi 9, 29, 47; *al-Fakhrī*, ed. Derenbourg, pp. 413-15; Ibn Shākir al-Kutubī *‘Uyūn al-tawārīkh* MS. Camb. Add. 2922, fol. 126a (Arabic text of this notice published by E. G. Browne in *JRAS.* 1902 pp. 861-2, English translation in *Lit. Hist.* ii 360-2); *Haft iqlīm* no. 936; *Majālis al-mu‘minīn* 436; M. Th. Houtsma *Recueil de textes relatifs à l’histoire des Seldjoucides* vol. ii, xi-xxx (information derived almost exclusively from Anūshirwān’s own statements as contained in the *Zubdat al-Nuṣrah*); Browne *Lit. Hist.* ii 360-2; *Ency. Isl.* under Anōsharwān.]

Futūr zamān al-sudūr wa-sudūr zamān al-futūr, memoirs of the author’s own time from the reign of Malik-Shāh (acc. A.H. 564/1072, d. 485/1092) to the death of Tughril b. M., A.H. 529/1134: *Ḥ.Kh.* iv 8933: no copies recorded.

Amplified Arabic translation: *Nuṣrat al-fatrah wa-‘uṣrat al-fitrah*, written A.H. 579/1183 by ‘Imād al-Dīn M. b. M. al-Kātib al-Isfahānī (d. 597/1201, see Brockelmann i 315, *Ency. Isl.* under ‘Imād al-Dīn), who added an introduction on the earlier Saljūqids, a continuation to the time of writing and, later on, a further continuation to the end of the dynasty, i.e. the death of Tughril II in 590/1194: *Ḥ.Kh.* vi p. 348, *de Slane* 2145 (17th cent.).¹

Arabic abridgment of ‘Imād al-Dīn’s translation: *Zubdat al-Nuṣrah wa-nukhbat al-‘Uṣrah*, begun A.H. 623/1226 and dedicated to the Aiyūbid al-Malik al-Mu‘azzam b. al-Malik al-‘Ādil by al-Faṭḥ b. ‘Alī b. M. al-Bundārī al-Isfahānī² (for whom see Brockelmann i 321 and *Ency. Isl.* under Bondārī): *Ḥ.Kh.* iii p. 539, *de Slane* 2146 (A.H. 660/1261, copied from an autograph), *Bodleian Arab. Cat.* i 662 (defective at beginning. A.H. 725/1325).

Editions: (1) *Histoire des Seldjoucides de l’Irāq par al-Bondārī*

¹ The Oxford MS. Laud B. 113 (*Bodleian Arab. Cat.* i 662) contains al-Bundārī’s abridgment (see M. Th. Houtsma *Recueil de textes relatifs à l’histoire des Seldjoucides*, vol. ii pp. xxxix-xl).

² al-Bundārī is the author of an Arabic translation of Firdausī’s *Shāh-nāmah*.

d'après *Imād ad-dīn al-kātib al-Isfahānī*. Texte arabe publié . . . par M. Th. Houtsma. Leyden 1889* (*Recueil de textes relatifs à l'histoire des Seldjoucides* par M. Th. Houtsma, vol. ii). (2) *Kitāb Ta'rikh dawlat Āl Saljūq* (presumably a reprint of the preceding edition), Cairo 1900° (see Fulton-Ellis, col. 368).

336. Abū Bakr Najm al-Dīn M. b. 'Alī b. Sulaimān **al-Rāwandī** belonged to a learned family of Rāwand, near Kāshān. Having lost his father while still a boy, he came under the guardianship of his maternal uncle Tāj al-Dīn Aḥmad b. M. b. 'Alī al-Rāwandī, professor in a college at Hamadān and a noted calligraphist. Najm al-Dīn himself became skilled in calligraphy, binding and gilding (*tadhīb*) as well as law and theology, and it was apparently as an artist that he entered the service of the Sultān Tughril, the last of the Saljūqids, who reigned from 571/1175 to 590/1194. In 585/1189 he left al-'Irāq with another maternal uncle, Zain al-Dīn Maḥmūd b. M. b. 'Alī al-Rāwandī, who had been sent by the Sultān as an envoy to Māzandarān. He returned to Rāwand after six months in Māzandarān and it is probably at this time that he began his period of six years as a teacher of the three sons of Amīr Saiyid Fakhr al-Dīn 'Alā' al-Daulah 'Arabshāh, the head of the great 'Alawī family of Hamadān. In 599/1202 he began to write his *Rāhat al-ṣudūr*, which he dedicated on completion to Ghiyāth al-Dīn Kai-Khusraw, the Saljūqid Sultān of Asia Minor, just after his conquest of Anatolia in 603/1206-7, and he went to Qūniyah himself in order to present it. He was the author of a work in condemnation of the Rāfidīs and of another on calligraphy (*uṣūl i khatt*). It was his intention to write also a separate history of the reign of Sultān Tughril and a general history from Adam to his own time. None of these works is known to exist.

Rāhat al-ṣudūr wa-āyat al-surūr, a history of the "Great Saljūqs" from the rise of the dynasty to A.H. 595/1199, especially important for its account of the last two sovereigns Arsalān and Tughril: Blochet i 438 (A.H. 635/1237).

Edition: *The Rāhat-us-Ṣudūr wa Āyat-us-Surūr . . . by Muḥammad ibn 'Alī . . . al-Rāwandī* edited . . . by Muḥammad Iqbāl, London 1921* (Gibb Memorial Series, N.S. ii).

Extracts : (1) *Tableau du règne de Mouïzz eddin Aboul Harith, Sultan Sindjar . . . Texte persan publié . . . avec la traduction française*,¹ par C. Schefer [= pp. 167-84 in the Gibb Memorial edition] (in *Nouveaux Mélanges Orientaux. Mémoires, textes et traductions publiés . . . à l'occasion du septième Congrès International des Orientalistes réuni à Vienne, septembre 1886* (Publications de l'École des Langues Orientales Vivantes, ii^e série, vol. 19), Paris 1886*, pp. 1-47.

(2) [From the beginning to the death of Malik-Shāh = pp. 86-136 of the Gibb Memorial edition] *Siasset Namēh. Traité de gouvernement, composé pour le Sultan Melik-Chāh, par le Vizir Nizam oul-Moulk. Texte persan édité par C. Schefer . . . Supplément.* (Publications de l'École des Langues Orientales Vivantes, iii^e série, vol. vii, 2^e partie), Paris 1897*, pp. 70-114.

French Translation of an extract : see above under Extracts (1).

Description : *Account of a rare . . . manuscript History of the Seljūqs . . . described by E. G. Browne* (in *JRAS.* 1902, pp. 567-610, 849-87).

Turkish translation : Pt. 3 of the anonymous *Tawārīkh i Āl i Saljūq* compiled in the reign of Murād II (A.H. 824/1421-A.H. 855/1451). MSS. at Dresden, Istanbul (3 copies in the Tōp Kapū Sarāy), Leningrad (Asiatic Museum) and Leyden (see *The Rāhat-us-Şudūr* etc. p. xxxvi).

[Autobiographical statements of the author (see M. Iqbāl's introduction to his edition.)]

337. In the preface to *al-'Urādah fī 'l-hikāyat al-Saljūqīyah* the author calls himself **M. b. M. b. M. b. 'Abd Allāh b. al-Nizām al-Ḥusainī** (the words "b. 'Abd Allāh" occurring in the B.M. MS. but not in the Āyā Şūfiyah MS.). Presumably he is identical with the *wazīr* (at one time evidently a *qādī*) whom Ḥamd Allāh Mustaufī, after praising Khwājah 'Alā' al-Dīn Muḥammad, goes on to praise at the end of Chapter IV

¹ This translation, according to Barthold (*Turkestan*, London 1928, p. 29, n. 2), "unfortunately abounds in errors which entirely alter the sense ; it is sufficient to state that the phrase 'dar sir kas fristādand' (they sent a man secretly) is translated 'députa à Serkes', and it is further explained in a note that Serkes is a town in the district of Kish (pp. 19, 35)."

of his *Tārīkh i Guzīdah* (Gibb Mem. Ser. facsimile, pp. 612-13) and whom he calls "Shams al-Ḥaqq wa-'l-Dīn . . . Muḥammad ibn Nizām al-Ḥusainī al-Yazdī", but the available evidence does not support Süsseim in his identification of **Ibn al-Nizām** with **Khawājah 'Alā' al-Dīn M.** [b. 'Imād al-Dīn M. Hindū i Faryūmadi apparently]. The latter was *Wazīr* for a short time to Abū Sa'id, the 9th **Īl-Khān** (reigned A.H. 717/1317-736/1336), and for a longer time *Wazīr*, or finance-minister, of **Khurāsān** and he died in **Sha'bān** 742/1342.¹

al-'Urāḍah fi 'l-hikāyat al-Saljūqīyah, an abridgment of the *Rāḥat al-ṣudūr* (see p. 256 *supra*) written A.H. 711/1311-12 in ornate prose: **Āyā Ṣūfiyah** 3019 (1) = Tauer 320 (A.H. 752/1351), Rieu ii 848b (15th cent.), Blochet iv 2311 (1) (19th cent., presumably a copy of **Āyā Ṣūfiyah** 3019 (1)).

Editions: (1) **Cairo** 1326/1908 ("Oriental edition" of Süsseim's text, with Turkish introduction and appendix)
(2) *Das Geschenk aus der Saltschukengeschichte von dem Wesir*

¹ A fairly full account of **Khawājah 'Alā' al-Dīn M.** is given by Süsseim in the *Einleitung* to his edition of the *'Urāḍah*. This account is based on 'Abd Allāh al-Qāshānī's *Tārīkh i 'Uljāytū Sultān* [MSS. **Āyā Ṣūfiyah** 3019 (3) = Tauer 382, Blochet i 450. A passage in which 'Alā' al-Dīn M. is referred to is quoted from this work by Blochet in his *Introduction à l'histoire des Mongols*, pp. 33-6], **Hamd Allāh's Tārīkh i Guzīdah** [G.M.S. facsimile, pp. 610-11], the same author's *Zafar-nāmah* [see p. 82 *supra*], the anonymous continuation of **Ibn Isfandiār's Tārīkh i Tabaristān** [Browne's abridged translation, G.M.S., p. 264], [Hāfiz i Abrū's ?] continuation of the *Jāmi' al-tawārīkh* [see pp. 72-4 *supra*]. Two passages in which 'Alā' al-Dīn M. is mentioned are quoted from this work by Blochet in his *Introduction à l'histoire des Mongols*, pp. 37-8, 46 [?], the *Maḥla' al-sa'dain*, **Zahīr al-Dīn al-Mar'ashī's Tārīkh i Tabaristān** [see p. 361 *infra*], the *Rauḍat al-safā'* [see p. 92 *supra*], **Khawānd-Amīr's Dastūr al-wuzarā'** [Browne Coll. J. 11 fol. 158], the same author's *Ḥabīb al-siyar* [see p. 104 *supra*], d'Ohsson's *Histoire des Mongols* [Amsterdam 1852, vol. iv, pp. 700, 713], and Hammer-Purgstall's *Geschichte der Ilchane* [ii pp. 296, 309, 325]. 'Alā' al-Dīn M. was a patron of the poet **Ibn i Yamīn** and much information about him will be found in **Rashīd Yāsīmī's Aḥwāl i Ibn i Yamīn** (Tīhrān, A.H.S. 1303/1924-5), pp. 10-35. Cf. also **Daulatshāh** 273, 275, 278, 279, Blochet *Introduction à l'histoire des Mongols* pp. 15, 34, 35, 37, 38, 41-3, 46 [?], 48 [?], Browne *Lit. Hist.* iii 215. That 'Alā' al-Dīn's father was called **Muḥammad** appears from a verse of **Ibn i Yamīn's** quoted on p. 12 of **Rashīd Yāsīmī's** work and that 'Alā' al-Dīn died in **Sha'bān** 742 is stated in some verses of the same poet quoted *ibidem*, p. 29.

*Muhammad b. Muhammad b. Muhammad b. 'Abdallah b. al-Nitām al-Ḥusainī al-Jazdī. Zum ersten Male herausgegeben . . . von . . . K. Süssheim, Leyden 1909** (the same Cairo-printed text with Leyden-printed introduction etc. in German).

Descriptions : (1) *The Ta'riḫ-i-Jahān-gushā . . . of . . . Juwainī . . . Part I . . . edited . . . by Mirzā Muhammad . . . Qazwīnī*, London 1912 (Gibb Mem. Ser. xvi, 1), Persian introduction, pp. QJ-QD, English introduction pp. lxxv-lxxvi. (2) *The Rāḥat-us-Ṣudūr . . . by . . . ar-Rāwandī edited . . . by M. Iqbāl*, London 1921 (Gibb Mem. Ser. N.S. 2) pp. xxxiv-xxxv.

338. Two other abridgments of al-Rāwandī's *Rāḥat al-ṣudūr* may conveniently be recorded here. They are

(1) a brief history of the Saljūqids appended to the *Tārīḫ i jahān-gushāy i Juwainī* in the Paris MS. Supplément persan 1556 = Blochet i 442. Possibly identical with this is 'Aligarh Subhān Allāh, MSS. p. 59 no. 285 (" *Tārīḫ i salāṭīn i āl i Saljūq (Mukhtaṣar i Rāḥat al-ṣudūr)* " A.H. 998/1589-90 (?)).

Descriptions : (1) *The Ta'riḫ-i-Jahān-gushā . . . of . . . Juwainī . . . Part I . . . edited . . . by Mirzā Muhammad . . . Qazwīnī*, London 1912 (Gibb Memorial Series xvi, 1), Persian introduction pp. QB-QJ. English introduction pp. lxxv. (2) *The Rāḥat-us-Ṣudūr . . . by . . . ar-Rāwandī edited . . . by M. Iqbāl*, London 1921 (Gibb Memorial Series, N.S. 2) pp. xxxiii-xxxiv.

(2) The section on the Saljūqids in Rashīd al-Dīn's *Jāmi' al-tawārīḫ* (see p. 72 *supra*). This agrees with the abridgment mentioned above, but it has a *dhail* dealing with the reign of Sultān Ṭuḡhril written in 599/1202-3 by Abū Ḥamid M. b. Ibrāhīm.

Description : *The Rāḥat us-Ṣudūr . . . etc.* (as above ll. 22-3), p. xxxv.

[339. Here may conveniently be mentioned two collections of letters, *farmāns* and other official documents throwing light on the history of this period :—

(1) (*Munsha'āt i Muntajab al-Dīn Badr wa-ghairah,*)

a collection of letters and other official documents, many of them composed by **Muntajab al-Dīn Badī' al-Kātib al-Juwainī**, who was Secretary to Sultān Sanjar (reigned A.H. 511/1118-552/1157), head of his *Divān i Rasā'il* and the author of works entitled '*Atabah i katabah* (MS. Cairo p. 466 (? Author not stated. A.H. 671/1272-3)) and *Ruqyat al-qalam* (for further information concerning him see *Lubāb al-albāb* i 78-80, *Tārīkh i Jahān-gushāy*, Persian introduction, pp. YW-YZ, English introduction, pp. xx-xxi, Browne *Lit. Hist.* ii p. 310): **Rosen** Institut 26 (14th cent. FULL ANALYSIS).

Extracts: Barthold *Turkestan v epokhu mongolskago nashestviya*, vol. i (Teksty), pp. 23-47.

Description: Barthold *Turkestan*, London 1928, p. 33.

(2) *al-Tawassul ilā 'l-tarassul*, a collection of official letters and similar documents referring to the years 578-9/1182-4 by **Bahā' al-Dīn M. b. al-Mu'aiyad al-Baghdādī**,¹ who while resident in Nasā was summoned by the **Khwarezm-Shāh Takash** (reigned A.H. 567/1172-596/1200) and appointed head of the *Divān al-Inshā'*: **Leyden** i p. 169 no. 286 (A.H. 668/1269-70), p. 172 no. 287 (A.H. 850/1446-7), **Bloch** ii 1051 (1) (defective at beginning. A.H. 684/1285-6).

Extracts: Barthold *Turkestan v epokhu mongolskago nashestviya*, vol. i (Teksty), pp. 73-80.

Description: Barthold *Turkestan*, London 1928, pp. 33-4.]

C. HISTORY OF PERSIA: (e) THE MONGOLS

340. '**Alā' al-Dīn 'Aṭā, Malik**,² b. Bahā' al-Dīn M. al-Juwainī, a member of an illustrious family belonging to Āzād-wār in the district of Juwain in Western **Khurāsān**, was born

¹ According to a passage in the *Tārīkh i Guzidah* (which does not occur in the Gibb Mem. Ser. facsimile (notice of Majd al-Dīn Baghdādī p. 788) but which is) quoted by Barthold *Turkestan v epokhu mongolskago nashestviya*, vol. i (Teksty) p. 153, he was the brother of a well-known *shaiikh*, Majd al-Dīn (**Sharaf** b. al-Mu'aiyad) al-Baghdādī, who was put to death by 'Alā' al-Dīn M. **Khwarezm-Shāh** in 613/1216-17 (other authorities give different dates). For Majd al-Dīn see *Lubāb al-albāb* i p. 230 and (notes) pp. 349-50, *Nafahāt al-uns* 487-92, *Haft iqlīm* no. 1402, *Safinat al-auliya'* no. 125, etc.

² This title is explained below.

in 623/1225¹ and was still a youth when he entered the service of the Mongol government in Khurāsān. Apparently on at least three occasions (A.H. 644 or 645/1246-7, 647/1249-649/1251 and 649/1251-651/1253) he accompanied the Mongol governor of Khurāsān, Arghūn Aghā, to Mongolia. He was with Hūlāgū on his campaign against the Assassins (A.H. 654/1256) and it was he who drew up in writing the terms of surrender and conveyed them in person to the Grand Master, Rukn al-Dīn Khwurshāh, at Maimūn-Diz, the strongest of the castles of Alamūt. He saved from destruction a portion of the fine library preserved in the castle, including the *Sarguzasht i Saiyidnā*, an account of Ḥasan i Ṣabbāh, part of which he incorporated in the third volume of the *Tārīkh i Jahān-gushāy*. In 657/1259² Hūlāgū appointed him Governor (*Malik*) of Baghdād, ‘Irāq and Khūzistān, and he is said to have restored tranquillity and prosperity to the province. In Abāqā’s reign (A.H. 663/1265-680/1281) he and his brother suffered much through the accusations of enemies. On two occasions his financial administration was inquired into, and on the second (A.H. 680/1281) he was arrested, tortured, and made to pay large sums of money.

Abāqā’s successor, Aḥmad Takūdar, in the year of his accession, A.H. 681/1282, restored his property and his governorship, but in the same year Aḥmad Takūdar’s nephew Arghūn reopened the inquiry into his administration and confiscated his property. ‘Alā’ al-Dīn, hearing of this in Arrān, died of an apoplectic stroke on 4 Dhū ‘l-Ḥijjah 681/6 March 1283.

He was a patron of poets and scholars, and Zakariyā’ al-Qazwīnī’s *‘Ajā’ib al-makhlūqāt* is dedicated to him. Some of “Sa’dī’s” *qaṣīdahs* were written in his praise.

(1) *Tārīkh i Jahān-gushāy i Juwainī*, completed A.H. 658/1260 a history of the Mongols from the rise of Chingiz Khān to the expedition of Hūlāgū Khān against the Ismā‘īlīs A.H. 654/1256 in three volumes (*mujallad*), viz. (1) the Mongols and their

¹ According to al-Dhahabī.

² This is the date given by Juwainī himself in the *Tasliyat al-ikhwān*. Rashīd al-Dīn and others give A.H. 661/1262-3, the year in which his brother, Shams al-Dīn M., was appointed *Ṣāhib-Diwān* (Minister of Finance).

conquests down to the events following the death of Guyūk including the history of the descendants of Jūchī and Chaghātāy, (2) the Khwārazm-Shāhs and the Mongol governors of Khurāsān to A.H. 656/1258, (3) continuation of the history of the Mongols to the overthrow of the Assassins with an account of the sect based chiefly on works found at Alamūt: H. Kh. vol. ii p. 658 no. 4353, Blochet i 441 (A.H. 689/1290. Two pictures, described in *Revue des Bibliothèques*, 1898, p. 139¹), 442 (with certain appendices including Naṣir al-Dīn Tūsī's short account of the siege and capture of Baghdād and the *Tasliyat al-ikhwān* (see p. 264 *infra*). Late 13th or early 14th cent. and 17th cent.), 443 (early 15th cent.), 444 (end of vol. ii, vol. iii and an untitled continuation of the *Tasliyat al-ikhwān* bringing the narrative down to A.H. 681/1283. Pictures described in *Revue des Bibliothèques*, 1898, p. 139. A.H. 841/1437), 445 (A.H. 938/1531), 446 (vols. i-ii and part of iii. A.H. 1233/1817), 447 (defective at end. Modern²), iv 2312 (A.H. 700/1300. Bad MS.), 'Amūjah Ḥusain 359 = Tauer 321 (A.H. 698/1299), Fātiḥ = Tauer 322 (A.H. 743-1343), Gotha 28 (divided into 4 volumes of which i and ii = the usual i and iii-iv the usual ii. A.H. 799/1397), Lahore Panjab Univ. Lib. (disarranged and apparently defective. A.H. 982/1574. See *Oriental College Magazine*, vol. ii, no. 3 (Lahore, May 1926) p. 64), 'Aligarh Subhān Allāh MSS. p. 59 no. 258 (A.H. 998/1589-90 (?)), As'ad 2106 = Tauer 323 (10th/16th cent.), Nūr i 'Uthmāniyah 3103 (1) = Tauer 324 (defective at end. 10th/16th cent.), Leyden iii p. 7 no. 916 (European hand. Before A.D. 1662), Ethé 170 (no division into books. A.H. 1076/1666), Lālā Ismā'il 336 = Tauer 325 (A.H. 1109/1697-8), Lindesiana p. 168 no. 814 (circ. A.D. 1700), Flügel ii 956 (vol. i and ii down to circ. A.H. 611/1214-15. A.H. 1249/1834), Rieu i 160a (defective at beginning. A.H. 1277/1860), Bodleian 145 (good MS. N.d.), 146 ("very old and good"), Bukhārā Semenov 13. Chanykov 71, Leningrad Pub. Lib. (see *Mélanges*

¹ Cf. also Blochet *Les enluminures des manuscrits orientaux, turcs, arabes, persans de la Bibliothèque Nationale*, Paris 1926, pp. 87-9, pl. xli.

² At the end of this MS. is the date Rajab 659 (not A.H. 1259 as stated by Blochet), which may be the date of the original from which this MS. was copied (see the G.M.S. edition, p. lxxviii).

asiatiques iii (St. Petersburg 1859), p. 727), Mus. Asiat. (see *Mélanges asiatiques* iv (St. Petersburg 1863), p. 54), **Salemann-Rosen** p. 12 no. 172, **Velyaminov-Zernov** p. 862 no. 2.

Editions: (1) *The Ta'rikh-i-Jahān-gushā of 'Alā'u 'd-Dīn 'Atā Malik-i-Juwainī . . . edited . . . by Mirzā Muḥammad ibn 'Abdu'l-Wahhāb-i-Qazwīnī*, Part i (Chingiz Khān and his successors) **Leyden and London** 1912* (Gibb Memorial Series, xvi, 1), Part ii (the Khwārazm-Shāh dynasty), **Leyden and London** 1916* (Gibb Mem. Ser., xvi, 2), Part iii (the Assassins) *in the press*. (2) *Ta'rikh-i Jahān-gushāy of Juwainī, vol. iii, being a facsimile of a MS. dated A.H. 690 belonging to Wahid-ul-Mulk. With an introduction by Sir E. Denison Ross. London* 1931* (Royal Asiatic Society, James G. Forlong Fund, no. 10). (3) **Tihrān** A.H.S. 1311-12/1933† (edited by S. Jalāl al-Dīn Tihrānī. Vol. i under its own title, vols. ii and iii bound up with, and forming supplements to, S. Jalāl al-Dīn Tihrānī's *Gāh-nāmah i 1312* and *Gāh-nāmah i 1314* respectively. Vols. i and ii are reprinted from the G.M.S. edition (with consultation of another MS. in the case of vol. i) but without M. Khān. Qazwīnī's introductions and notes. Vol. iii is based on the R.A.S. facsimile and two other MSS. The preface to the *Gāh-nāmah i 1314* is dated 28 Ābān Māh 1313).

Extracts: (1) [Various extracts from different parts of the work] W. Barthold *Turkestan v epokhu mongolskago nashestviya*, i (Teksty), **St. Petersburg** 1900*, pp. 103-119. (2) [On the Uighurs = vol. 1 pp. 39-45 in the G.M.S. edition] *Das Kudatku Bilik des Jusuf Chass-Hadschib aus Bālasagun. Theil I. Der Text in Transscription herausgegeben von W. Radloff*, **St. Petersburg** 1891*, Einleitung, pp. xli-xlix (the Persian text edited, with German translation, by C. Salemann). (3) [Chingiz Khān's conquests in Transoxiana and Khurāsān to the fall of Nishāpūr = vol. i pp. 58-140 in the G.M.S. edition] Schefer *Chrestomathie persane*, tome ii, **Paris** 1885*, pp. 106-69.) (4) [The revolt of Maḥmūd Tārābī and the reigns of Chaghātāy Khān, his son and grandson = vol. i pp. 84-90 and 226-32 in the G.M.S. edition] *Journal asiatique*, 4^e série, tome xx (**Paris**, July-Dec. 1852), pp. 370-88 and (French translation) 388-406

(= the third and last instalment of *Histoire des Khans mongols du Turkistan et de la Transoxiane, extraite du Habib Essiier de Khondémir* [with supplementary extracts from the *Tārīkh i Jahān-gushāy*], traduite . . . et accompagnée de notes, par M. C. Defrémery (cf. p. 107 *supra*). (5) [Two extracts on Burāq Ḥājib = vol. ii p. 201, l. 9,—p. 202, l. 15, and pp. 211—214, l. 11, in the G.M.S. edition] *Recueil de textes relatifs à l'histoire des Seljoucides* par M. Th. Houtsma, vol. i, Leyden 1886, pp. xxii—xxvi.

Translations of extracts : (1) [On the Uighurs (German)] see Extracts (2) above. (2) [On the Uighurs (French)] d'Ohsson *Histoire des Mongols*, Amsterdam 1852, vol. i, pp. 429–35. (3) [Chingiz Khān's capture of Bukhārā, the defeat of Jalāl al-Dīn Khwārazm-Shāh, his flight to India, Mongol invasions of India, etc. (English)] Elliot and Dowson *History of India* ii pp. 386–402. (4) [The revolt of Maḥmūd Tārābī and the reigns of Chaghatāy Khān, his son and grandson (French)] see Extracts (4) above. (5) [On the Qarā-Khitā'is = vol. ii p. 86, l. 14—p. 89, l. 13] d'Ohsson *Histoire des Mongols* vol. i, pp. 441–3.

Descriptions : (1) Schefer *Chrestomathie persane* ii (notes) pp. 134–54 ; (2) *Note on the contents of the Ta'rikh-i-jahan-gusha . . .* By E. G. Browne (in *JRAS.* 1904, pp. 1–17. (3) Browne *Lit. Hist.* ii p. 473, iii pp. 65–6. (4) W. Barthold *Turkestan*, London 1928, pp. 39–41.

Abridgment : *Tārīkh i Chīngīz Khān* written A.H. 779/1377–8 by Sāti b. al-Ḥasan b. Maḥmūd al-Qūnawī : Salemann-Rosen p. 49 no. 950c.

(2) *Tasliyat al-ikhwān*,¹ an account of the author's sufferings when arrested and imprisoned by order of Abāqā in 680/1281–2 : Blochet i 442 foll. 220b–231a (A.H. 841/1437. Cf. *Tārīkh i Jahān-gushāy*, Persian introduction, pp. KT–L (short quotation), MD–MḤ (summary of the work), 'B–'D, English introduction, pp. xxviii, xxxvii–xli (summary of the

¹ The *Tasliyat al-ikhwān* is not in Arabic as stated by Barthold in the *Ency. Isl.*

work), lv-lvi), 'Aligarh Subhān Allāh MSS., p. 59 (A.H. 998/1589-90 (?)), *Majlis* 755.

(3) An untitled continuation of the preceding, composed in 681/1282 and carrying the narrative down to the accession of Takūdar and the execution of Majd al-Mulk: *Bloch* i 444 foll. ib-41b (see *Tārīkh i Jahān-gushāy*, Persian introduction, pp. MJ, MH-NH (summary of the work), English introduction, pp. xxxvii-xxxviii, xli-xlvi (summary of the work), lvi).

(4) Some letters, *farmāns* and other official documents preserved on foll. 178a-192a of a MS. (*Rosen* Institut 26) containing *munsha'āt* mainly by Juwainī's great-grandfather's maternal uncle, Muntajab al-Dīn Badī' al-Kātib al-Juwainī, secretary to Sultān Sanjar (see p. 260 *supra*, *Lubāb al-albāb* i 78-80, *Tārīkh i Jahān-gushāy*, Persian introduction, pp. YW-YZ, English introduction, pp. xx-xxi).

[Autobiographical statements in the *Tārīkh i Jahān-gushā* (from which "almost all our knowledge of the author (to 654/1256) and his ancestors is derived" (*Ency. Isl.*)) and in the *Tasliyat al-ikhwān* and its continuation (for which statements see M. *Khān Qazwīnī's* introduction to the *Tārīkh i Jahān-gushā*; *Jāmi' al-tawārīkh*, ed. Quatremère, Paris 1836, pp. 264, 402, 416, MS. Paris. Suppl. pers. 209 (= *Bloch* i 255), foll. 298a, 312b, 313b, 314a, 316b, 317a (references given by M. *Khān Qazwīnī*); *Waṣṣāf*, pp. 59, 98, 119, 142-3 (references given by M. *Khān Qazwīnī*); al-Nuwairī *Nihāyat al-arab* (in Arabic) vol. xxv (text quoted in M. *Khān Qazwīnī's* introduction pp. QYW-QYZ and translated in E. G. Browne's version of this introduction pp. lxxxi-lxxxiii); al-Dhahabī *Tārīkh al-Islām* (in Arabic), MSS. B.M. Or. 53, fol. 21, and Or. 1540, foll. 6a-7a (text quoted in M. *Khān Qazwīnī's* introduction pp. QYH-QK and translated in E. G. Browne's version of this introduction, pp. lxxxiii-lxxxvi); al-Ṣaqā'ī *Tārī kitāb Wafayāt al-a'yān* (in Arabic), MS. Paris, Arabe 2061 (= de Slane 2061) fol. 53 (text quoted in M. *Khān Qazwīnī's* introduction pp. QKA-QKB and translated in E. G. Browne's version of this introduction, pp. lxxxvi-lxxxviii); *Tārīkh i Guzūdah* 586; *Fawāt al-Wafayāt*

ii p. 45 (text quoted in M. Khān Qazwīnī's introduction pp. QKD-QKH and translated in E. G. Browne's version of that introduction pp. lxxxviii-xci); Ibn Tagh̄rī-Birdī *al-Manhal al-sāfī* (in Arabic), MS. Paris (de Slane 2071) fol. 108 (text quoted in M. Khān Qazwīnī's introduction pp. QKH-QKW and translated in E. G. Browne's version of that introduction pp. xci-xcii); *Majālis al-mu'minīn* 453; *Ātash-kadah* no. 168; Quatremère *Mémoire historique sur la vie et les ouvrages d'Ala-ed-din Atamelik djouaīny* (in *Fundgruben des Orients*, vol. i, Vienna 1809, pp. 220-34); d'Ohsson *Histoire des Mongols*, Amsterdam 1852, i pp. xvii-xxvii, iii 470, 511-16, 536-8, 582-3; *Histoire des Mongols de la Perse, écrite . . . par Raschid-Eldin, publiée . . . par M. Quatremère*, Paris 1836 (see p. 76 *supra*), pp. 169-70 (some information about Juwainī's ancestors); Hammer-Purgstall *Geschichte der Ilchane*, Darmstadt 1842-3, vol. i, pp. 91-2 (and elsewhere: see index); Elliot and Dowson *History of India* ii 384-6; Schefer *Chrestomathie persane* ii, Paris 1885, notes, pp. 134-45; Rieu i 160-1; Howorth *History of the Mongols* iii, London 1888, pp. 219, 220 etc. (see index); Browne *Lit. Hist.* iii pp. 20, 22, 24; M. Khān Qazwīnī's introduction to his edition of the *Tārīkh i Jahān-gushay*; *Ency Isl.* under Djuwainī (Barthold).]

341. Shams al-Dīn Kāshānī undertook by order of Ghāzān (reigned A.H. 694/1295-703/1304) and finished in the time of Uljāytū (reigned A.H. 703/1304-716/1316) his metrical history of the Mongols, presumably identical with the *Tārīkh i Ghāzān Khān*, of which Khawānd-Amīr speaks. He died in the reign of Sultān Abū Sa'īd (A.H. 716/1316-736/1335).

History of the Mongols in verse based on the *Jāmi' al-tawārīkh*: **Bloch** iii 1509 (A.H. 826/1422-3. PICTURES (for a description of which see *Revue des bibliothèques*, 1900, p. 190)).

Description: **Bloch** *Introduction à l'histoire des Mongols*, G.M.S., vol. xii, London 1910, pp. 94-5, 97-8, 101-8.

[*Habīb al-siyar* iii, 1, p. 109¹⁶⁻¹⁸; *Haft iqlīm* no. 946.]

342. **Jamāl al-Dīn**¹ Abū 'l-Qāsim 'Abd Allāh b. 'Alī b. M. al-Qāshānī has already been mentioned (pp. 78-9 *supra*) as the author of a *Zubdat al-tawārīkh* (?) compiled in Ūljāytū's reign (A.H. 703/1304-716/1316).

Tārīkh i Ūljāytū Sultān, a history of Ūljāytū's reign: **Āyā Šūfiyah** 3019 (3) = Tauer 382 (A.H. 752/1351), **Bloch**et i 450 (early 19th cent.).

Extracts: Blochet *Introduction à l'histoire des Mongols*, G.M.S. vol. xii, **Leyden and London** 1910, pp. 8, 9-13, 20-1, 23, 33-6, 70, 133, 136-7 (for other references to the work see Blochet's index).

343. Maḥmūd b. M. known as (*al-mushtahir bi-*) **al-Karīm al-Aqsarā'i** wrote in 723/1323

A history of the Saljūqids of Asia Minor and of the Īl-Khāns Abāqā, Ūljāytū and Abū Sa'īd, preceded by a brief account of Muḥammad and the Caliphs: **Āyā Šūfiyah** 3143 = Tauer 478 (A.H. 734/1334), **Yeñi** 827 = Tauer 479 (A.H. 745/1345).

344. **Shihāb al-Dīn**² 'Abd Allāh "Sharaf"³ **Shirāzī**, the son of 'Izz al-Dīn Faḍl Allāh, is best known as **Waṣṣāf**, an abbreviation of the title *Waṣṣāf al-Ḥaḍrat* (the Court Panegyrist, as Browne translates it), which was conferred on him by the Mongol Sultān Ūljāytū **Khudā-bandah** at Sultānīyah on 24 Muḥarram 712/1 June 1312, when his patron the **Wazīr Rashīd al-Dīn** (for whom see p. 71 *supra*) presented him to the Sultān. He was employed in the collection of revenue for the Mongol government, and enjoyed the patronage both of **Rashīd al-Dīn** and of his son and successor **Ghiyāth al-Dīn**.

Tajziyat al-amṣār wa-tazjiyat al-a'sār more commonly called the *Tārīkh i Waṣṣāf*, a turgid history of the Mongol empire in Persia and of some contemporary rulers from A.H. 656/1258

¹ So according to Ḥamd Allāh, who in the *Tārīkh i Guzīdah*, p. 8, calls the author Jamāl al-Dīn Abū 'l-Qāsim Kāshī.

² According to **Khawānd-Amīr**.

³ For his *diwān* see Sprenger 510.

to 712/1313 with a supplementary volume completed not earlier than 728/1328, intended as a continuation of the *Tārīkh i Jahān-gushāy i Juwainī* and divided into five volumes (*mujallad*), viz. (1) dated 699/1299–1300 and dedicated to Ghāzān. Death of Mangū. Qubilā and Timūr in China. Hūlāgū's taking of Baghdād and later conquests. Reigns of Abāqā and Aḥmad Takūdār. (2) Salghuri Atābaks in Fārs. Reign of Arghūn. The Atābaks of Lur, Yūsuf-Shāh and Afrāsiyāb. (3) Gaikhātū. Bāydū. Sultāns of Kirmān. Sultāns of Delhi. Ghāzān's reign to 700. (4) End of Ghāzān's reign. Accession of Ūljāytū. Timūr Qā'an's successors. Sultān 'Alā' al-Dīn Khaljī etc. (5) End of Ūljāytū's reign. Abū Sa'id. 'Alā' al-Dīn Khaljī and his successors from 715/1315 to 723/1323: H.Kh. ii p. 156 no. 2337, **Nūr i 'Uthmāniyah** 3207 = Tauer 326 (vol. iv. A.H. 711/1312. Auto-graph), 3204 (3) = Tauer 328 (vols. iv–v. A.H. 871/1466), 3203 = Tauer 330 (A.H. 890/1485), 3204 (1) = Tauer 338 (vols. i–ii. Circ. A.H. 900/1494–5), 3204 (2) = Tauer 339 (vol. iii. Circ. A.H. 900/1494–5), 3200 = Tauer 342 (10th/16th cent.), 3208 = Tauer 347 (A.H. 1075/1664–5), 3206 = Tauer 349 (A.H. 1089/1678), 3202 = Tauer 350 (A.H. 1093/1682), 3205 = Tauer 356 (A.H. 1115/1703–4), 3199 = Tauer 362 (A.H. 1144/1731–2), 3201 = Tauer 365 (A.H. 1149/1736–7), **Āyā Şūfiyah** 3109 = Tauer 327 (vols. i–ii. A.H. 738/1337), 3108 = Tauer 329 (vols. i–ii. A.H. 885/1480–1), 3110 = Tauer 331 (vol. ii. A.H. 895/1490), 3111 = Tauer 334 (vols. iv–v. A.H. 898/1493), 3107 = Tauer 361 (A.H. 1144/1731), **D.M.G.** 14 (vols. i–ii. A.H. 740/1339–40 (?)), **Flügel** ii 959 (A.H. 866/1462), 960 (A.H. 1175/1762), 961 (A.D. 1811–12), **Bodleian** 147 (A.H. 885/1481), **As'ad** 2191 = Tauer 332 (A.H. 896/1491), 2192 = Tauer 341 (vol. i. 10th/16th cent.), 2203 = Tauer 378 (vol. i, first half. 12th/18th cent.), 2193 = Tauer 379 (vol. iii, defective. Circ. A.H. 1200/1785–6), **Faiḍ Allāh Efendi** 1410 = Tauer 333 (A.H. 898/1493), **Mustafā Efendi** 621 (2) = Tauer 335 (vols. iv–v. A.H. 899/1494), 621 (1) = Tauer 337 (vols. i–iii. Circ. A.H. 900/1494–5), 620 = Tauer 344 (A.H. 1029/1620), **Ye'ni** 833 = Tauer 336 (9th/15th cent.), **Rieu** i 161b (15th and (vol. v) 18th cent.), 163b (A.H. 1090/1679), 163b (vol. i. 16th cent.), 163b (vol. iii. 16th cent.), iii 902b

(part of vol. iv. A.H. 1267/1851), 1022*a* (extracts. Circ. A.D. 1850), 1045*b* (extracts. Circ. A.D. 1850), Suppt. 49 (vols. i-iii. A.H. 1067/1656-7), **Blochet** i 449 (late 15th cent. (vols. i-iii) and late 17th cent. (vols. iv-v)), iv 2313 (vols. i-ii. 17th cent.), **Dāmād Ibrāhim** 907 = Tauer 340 (defective at end. A.H. 907/1501-2), **Leyden** iii p. 2 no. 908 (vols. i-iii. A.H. 968/1560-1, A.H. 973/1565-6, A.H. 1000/1591-2 etc.), **Ridā Pāshā** 2324 = Tauer 343 (vol. i. Circ. A.H. 1000/1640-1), 3114 = Tauer 355 (vol. i. Circ. A.H. 1100/1688-9), 15 = Tauer 373 (vol. i. 18th cent.), **Lindesiana** p. 233 no. 825 (circ. A.D. 1810), no. 407 (circ. A.D. 1760), no. 935 (A.H. 1173/1759-60), no. 936 (extracts. A.H. 1047/1637-8), **Yildiz Köshkü** 11 = Tauer 345 (A.H. 1051/1641), 258 = Tauer 351 (A.H. 1097/1686), 4 = Tauer 358 (A.H. 1127/1715), 109 = Tauer 366-8 (vols. i-iv. A.H. 1162/1749), 115 = Tauer 370 (A.H. 1175/1762), 152 = Tauer 380 (vol. i. 13th/19th cent.), **Dorn** 291 (vols. i-iii. A.H. 1089/1678 (vol. i)), **Leningrad** Pub. Lib. (2 copies. See *Mélanges asiatiques* iii (St. Petersburg 1859), p. 726), **Dorn** *Asiat. Mus.* pp. 205, 381, **Rosen** *Inst.* 5 (written by Naẓmī-Zādah A.H. 1115/1703-4), **Cairo** p. 501 (two copies (1) A.H. 1092/1681, (2) A.H. 1192/1778), **Calcutta Madrasah** 127 (vols. i-ii. 17th cent.), **Majlis** 239-43 (five MSS., one complete, the earliest date being A.H. 1222/1807), **Mashhad** iii p. 76 (A.H. 1235/1819-20), **Berlin** 434 (vol. i. A.H. 1236/1820-1), **Princeton** 461 (vol. i. A.H. 1271/1855), **Chanykov** 72 (vol. i. A.H. 1271/1855), **Bānkīpūr** vi 510 (19th cent.), **Browne** Suppt. 254 (vols. i-iii. N.d.), 255 (defective at end. King's 95), **Bukhārā** Semenov 36, **Dorn** A.M. p. 381, **Kahl** pp. 6-7, **Peshawar** 2541, **Salemann-Rosen** p. 13 nos. 4, 163 (vol. i), 164 (vol. v). In addition to the Stamboul MSS. mentioned above sixteen others are described by Tauer.

Editions : *Geschichte Wassaf's persisch herausgegeben und deutsch übersetzt von Hammer-Purgstall.* Vienna 1856°* (vol. i only), **Bombay** 1269/1853*, **Tabriz** 1272/1885-6° (vol. i only), 1314/1896-7 (see Harrassowitz's *Bücher-Katalog* 352 (1912), no. 1821), 1315/1897-8 (see Harrassowitz's *Bücher-Katalog* 352 (1912) no. 1822), **Lahore** (vol. i only with

omission of Arabic sentences and verses. Ed. by M. Iqbāl for Munshī Fāḍil students).¹

German translation of vol. i by Hammer-Purgstall : see above under Editions.

Turkish commentary : *Sharḥ i Waṣṣāf*, by Naẓmī-Zādah (Ḥusain Efendī al-Baghḍādī, d. 1130/1717-18) : **Flügel** ii 962, 963 (A.H. 1175/1761-2), 964. Appendix to the preceding : *Dhail i Naẓmī-Zādah* : **Flügel** ii 965 (A.H. 1126/17/4).

Glossaries : (1) *Lughat i Waṣṣāf*, Turkish explanations, written A.H. 1118/1706-7 by the above-mentioned Naẓmī-Zādah : **Flügel** i 100, 101 (A.D. 1814), (2) *Mukhtaṣar i Sharḥ i lughat i Waṣṣāf*, an abridgment of the preceding, made by Ibrāhīm Ḥanif in 1174/1760 (see Flügel ii p. 187³⁻⁷) : **Aumer** 312 (A.H. 1174/1760), (3) *Mā lā budd li-l-arīb min al-mashhūr wa-l-gharīb*, Turkish explanations by Mullā Nailī Aḥmad Efendī called Mirzā-Zādah (d. 1161/1748) : **Flügel** i 102.

Translations of extracts (mainly relating to India) : Elliot and Dowson *History of India* iii 27-54.

Descriptions : (1) Hammer-Purgstall in *Wiener Jahrbücher*, vol. 71, Anz. Bl. pp. 27-31. (2) Hammer-Purgstall *Geschichte der schönen Redekünste Persiens*, Vienna 1818, pp. 243-8. (3) d'Ohsson *Histoire des Mongols* [3rd ed.], Amsterdam 1852, i pp. xxvii-xxxiii. (4) Elliot and Dowson *History of India* iii 24-7 ; (5) Browne *Lit. Hist.* iii 67-8 ; (6) Barthold *Turkestan*, London 1928, pp. 48-9.

[Autobiographical statements (see Rieu i 162) ; *Ḥabīb al-siyar* iii, 1, p. 113 ; Hammer-Purgstall *Geschichte der Ilchane* ii, Darmstadt 1843, p. 94 etc. (see index) ; G. Ouseley *Biographical notices of Persian poets*, London 1846, pp. 230-5 ; *Majma' al-fuṣahā'* i 655 ; Rieu i 161-2 ; *Ency. Isl.* under Waṣṣāf.]

345. It was by order of the ʿIl-Khān Abū Sa'īd (reigned 716/1316-736/1335) that Aḥmad Tabrizī began his *Shahanshāh*-

¹ For corrections of the text of this edition see an article entitled *Taṣḥīḥ i Tārīkh i Waṣṣāf* by S. Aulād-Ḥusain "Shādhān" Bilgrāmī in the *Oriental College Magazine* vol. iv, no. 2 (Lahore, Feb. 1928) pp. 73-80.

nāmah, which he did not complete until 738/1337-8, after spending eight years on its composition.

Shahanshāh-nāmah, a poem on the history of Chingiz Khān and his successors to A.H. 738/1337-8: Rieu Suppt. 201 ii (A.H. 800/1398).

346. It was for the Jalā'irī or Īlkānī Sultān Shaikh Uwais, who reigned A.H. 756/1355-776/1374, that Khawājah **Nūr al-Dīn b. Shams al-Dīn** began at the age of 50 years his *Ghāzān-nāmah* which he seems to have finished in 763/1361-2. At the age of 14, when still a student, he had been summoned from Tabriz to treat Shaikh Uwais and had cured him in fourteen days of an illness which had baffled the other physicians. His father Khawājah Shams al-Dīn M. al-Azhdarī was a minister (*wazīr*) to Ghāzān.

Ghāzān-nāmah, a metrical history of Ghāzān's reign (A.H. 694/1295-703/1304) composed in 758/1357: Browne Coll. V. 28 (8) (A.H. 873/1469).

347. The *Zafar-nāmah* of Ibrāhīm Sultān and **Sharaf al-Dīn 'Alī Yazdī**, completed in 828/1424-5, has an *Ifritāh* or *Muqaddimah* bearing the special title *Tārīkh i Jahāngīr* and dealing with the genealogy of the Turkish Khāns and the history of Chingiz Khān and his descendants. It was compiled in 822/1419 and added to in subsequent years. For further information concerning it and for the manuscripts in which it is contained see pp. 284-7 *infra*.

348. Muḥammad Tarāghāy, usually called **Uluḡ Bēg**,¹ ruler, astronomer, man of letters and bibliophile, was the eldest son of Shāh-Rukh and was born at Sultānīyah on 19 Jumādā I 796/22 March 1394. In 812/1409 his father appointed him Governor of Samarqand and in the long period of his governorship he beautified the city with fine buildings and made it a great centre of culture. On his father's death on 25 Dhū'l-Hijjah 850/12 March 1447 he succeeded to the throne, but on 10

¹ Properly a title equivalent to "Amīr i kabīr" (see Barthold *Uluḡ Beg und seine Zeit*, pp. 56-7).

Ramaḍān 853/1449 he was put to death by his rebellious son 'Abd al-Laṭīf after a stormy reign of two years and eight months.

Ulūs i arba'ah i Chingīzī,¹ an apparently non-extant account of the four *ulūs* written in the time of Ulugh Bēg, ostensibly, it seems, by him, and at any rate often quoted as his work. On it are based

(1) the account of Chingiz Khān and his ancestors in the ninth *maqālah* of Khwānd-Amīr's *Khulāṣat al-akhbār* (for which see pp. 102-4 *supra*),

(2) *Shajarat al-Atrāk*,² an anonymous history of Chingiz Khān (to whom more than a third of the work is devoted), his ancestors and his descendants down to the time of Tīmūr (and even later, since, according to 'Abdul Muqtadir, A.H. 831 and, according to Rieu, A.H. 851, are dates mentioned), described by Barthold as an abridgment of Ulugh Bēg's work: *Bānkīpūr* vi 511 (17th cent.), *Éthé* 172 (A.H. 1204/1789-90), *Rieu* i 164 (19th cent.). According to Barthold *Turkestan*, London 1928, p. 56, n. 5, "There is now a third copy in the British Museum, Or. 8106, ff. 340-513, from which Miles's translation was made; Add. 26,190 seems to have been copied from Or. 8106."

Extracts: Barthold *Turkestan v epokhu mongolskago nashestviya*, vol. i (Teksty) pp. 162-4.

Abridged English translation: *The Shajrat ul Atrak, or genealogical tree of the Turks and Tatars; translated and abridged by Col. Miles. London 1838°.*

¹ Cf. Barthold *Ulugh Beg und seine Zeit*, p. 170: "die „Geschichte der vier Uluse“ (*Ta'rich-e arba' ulūs*), d.h. der vier Reiche, die sich nach dem Zerfall des Mongolen-Reiches gebildet hatten: 1. der „Grossen Jurte“, d.h. Chinas und der Mongolei, 2. des Dschütschidenreiches (der Goldenen Horde), 3. Persiens unter der Herrschaft der Nachkommen Hülägüs, und 4. Mittelasiens unter der Herrschaft der Nachkommen Tschagatäjs." An account of the work, based on Khwānd-Amīr's quotations and the *Shajarat al-Atrāk*, is given by Barthold, *op. cit.* pp. 170-2.

² Rieu's statement that this title is not mentioned in the work is incorrect (see *Bānkīpūr*, vi pp. 163-4).

Descriptions : (1) Blochet *Introduction à l'histoire des Mongols*, pp. 86, 92 (see also index under *Tarikh-i oulous arbaa-i Tchinkkizi*). (2) Barthold *Turkestan*, London 1928, pp. 56-7.

[Sharaf al-Dīn Zafar-nāmah i 679 etc. (see Barthold *Uluġ Beg und seine Zeit*, p. 55 foll.); Hāfiẓ i Abrū Zubdat al-tawārīkh (see Barthold *op. cit.*); *Mujmal i Faṣīḥī* (see Barthold *op. cit.*); *Maṭla' al-sa'dain* (cf. *Notice de l'ouvrage persan qui a pour titre : Matla-assaadein . . . Par M. Quatremère (Notices et extraits des manuscrits de la Bibliothèque du Roi, tome xiv, pt. 1 (Paris, 1843))*, pp. 76, 81, 82 etc., and Blochet *Introduction à l'histoire des Mongols de Fadl Allak Rashid ed-Din*, G.M.S. vol. xii, Leyden and London 1910, pp. 87-91); *Daulat-Shāh* pp. 361-6 (partly translated in Browne *Lit. Hist.* iii 501-3); *Rauḍāt al-jannāt fī auṣāf ma'īnat Harāt* (extracts translated by Barbier de Meynard in *Journal asiatique*, 5^e série, vol. xx (July-Dec. 1862), pp. 277-84); *Rauḍāt al-ṣafā'*; *Ḥabīb al-siyar* iii, 3, p. 151 etc.; D. Price *Chronological retrospect* (see p. 64 *supra*) iii pp. 177, 487, 489, 491-2, 498, 526, 533, 542, 544-8, 569-74; L. P. E. A. Sédillot *Prolégomènes des Tables astronomiques d'Oloug-Beg publiés avec notes et variantes . . .*, Paris 1847, pp. cxxv-cxxxi; Rieu ii 456; Brockelmann ii 212-13 (where some further references will be found); W. Barthold *Uluġ-Bek i ego vremya*, Petrograd 1918, German trans. *Uluġ Beg und seine Zeit, deutsche Bearbeitung von Walther Hinz*, Leipzig (D.M.G.) 1935 (where numerous references to Oriental authorities will be found); Browne *Lit. Hist.* iii 386-90, 501-3; L. Bouvat *L'empire mongol (2^{me} phase)*, Paris 1927, pp. 123-9; *Ency. Isl.* under *Uluġ Beg* (Bouvat). For the inscription on *Uluġ Bēg's* tombstone see *Der Islam* xii (1922), p. 149, where H. Ritter refers to earlier publication in the astronomical journal *Sirius* for Sept., 1920, and by Blochet in the *Revue archéologique*, 1897, p. 204.]

349. M. Haidar, commonly called **Mirzā Haidar** [*Bābur* calls him *Haidar Mirzā*], (of the) **Dūġhlāt**¹ (tribe), was born in 905/1499-1500 at *Tāshkand*, where his father, M. Husain Kūrakān, was Governor for *Maḥmūd Khān*, of *Kāshghar*. After his father's death he went in 915/1509 to his cousin *Bābur*, the

¹ See *Ency. Isl.* under *Dūġhlāt*.

son of a sister of his mother's, at Kābul. In 918/1512, however, he joined Sultān Sa'id Khān, who became Khān of Kāshghar in 920/1533, and who sent him in command of expeditions to Badakhshān, Tibet and elsewhere. When 'Abd al-Rashīd Khān succeeded Sultān Sa'id Khān in 939/1533, he fled to Lahore. In 946 he joined Humāyūn at Āgrah and fought with him at Kanauj against Shēr Shāh. In 948/1541 he conquered Kashmīr and founded a practically independent kingdom. In 958/1551 he was killed by rebels. [I am indebted to Sir Denison Ross for the information that the anonymous Turkī *Jahān-nāmah*, a metrical treatise on geography, belonging to the Hartmann collection (*M.S.O.S. vii* (1904), Zweite Abteilung, p. 10, no. 83 ("Diwan des Ahmed Jasawī" [sic]) has been proved by A. Zeki Validi to be a work of Mirzā Haidar written by him during his stay in Badakhshān, A.D. 1508-9]

Tārīkh i Rashīdī, in two *daftar*s (i) completed in Kashmīr A.H. 952/1546, on the history of the Mongol rulers of Mughūlistān and Kāshghar from the time of Tughluqtīmūr (acc. 748/1347-8) to that of 'Abd al-Rashīd (after whom the work is named); (ii) the author's memoirs to A.H. 948/1541, the date of composition: H.Kh. ii p. 132 no. 2221, *Āṣafīyah* i p. 224 no. 657 (A.H. 999/1590-1), *Rieu* i 164b (17th cent.), 168b (17th cent.), iii 902b (defective. Circ. A.D. 1850), 903a (extracts from *Daftar* i. 17th cent.), 903a (abstract. Circ. A.D. 1850), 1030b (extracts. Circ. A.D. 1844), *Lahore* Panjab Univ. Lib. (2 copies, one dated A.H. 1042/1632-3, the other very defective. See *Oriental College Magazine*, vol. ii, no. 3 (May 1926) p. 65 and vol. x, no. 3 (May 1934) pp. 138-9), *Bloch* i 451 (A.H. 1076/1665), 452 (fragment of *Daftar* i. 19th cent.), *Leningrad* Mus. Asiat. (2 copies, one old and good, the other modern. See *Mélanges asiatiques* v (St. Petersburg 1868) pp. 456-7 and ix (St. Petersburg 1888) pp. 321-85), *Salemann-Rosen* p 12 no. 272, *Browne* Suppt. 236 (A.H. 1272), 237 (n.d.), 238 (Christ's), *Ivanow* 210 (defective. A.H. 1272), *Ethé* 2848 (n.d.), *I.O.* 3735, 3845.

Turkī translation by M. Šādiq Kāshgharī¹: *Leningrad* Mus.

¹ According to *Mélanges asiatiques* ix (St. Petersburg 1888), p. 384, n. 13, this author wrote in 1182/1768-9 a history of Kāshghar entitled *Tadhkirah i Khwājagān*.

Asiat. (see *Mélanges asiatiques* ix (St. Petersburg 1888) p. 383. Two partial translations into Turkī (one MS. containing Part II and the other a portion of Part II) are mentioned as in the possession of the British and Foreign Bible Society by N. Elias in his preface to the English translation, pp. ix-x.

English translation: *The Tarikh-i-Rashidi of Mirza Muhammad Haidar, Dughlát. A history of the Moghuls of Central Asia. An English version edited, with commentary, notes and map by N. Elias ... The translation by E. Denison Ross. London 1895**, 1898*. (Review by W. Barthold in *Zapiski Vostochnago Otdyeleniya Imperatorskago Russkago Arkheologicheskago Obshchestva*, x, 215 et seq.)

Abridged English translation by W. Erskine: B.M. MS. Add. 26,612, foll. 55-166.

Extracts: (1) [A number of extracts both in Persian text and Turkī translation] V. V. Velyaminov-Zernov *Izsluyedovanie o Kasimovskikh Tsaryakh i Tsarevichakh* (*Trudy Vostochnago Otdyeleniya Imperatorskago Arkheologicheskago Obshchestva*, ix-xi) ii, St. Petersburg 1864*, pp. 140-5, 156-7, 162-3, 168-91, 198, 203-28. (2) [Biographies of scholars, poets, calligraphists, painters, etc. edited with notes by C. Salemann] *Mélanges asiatiques* ix (St. Petersburg 1888) pp. 323-80. (3) [the same biographies edited by M. Shafi'] *Oriental College Magazine*, vol. x, no. 3 (Lahore, May 1934), pp. 150-70.

Translations of extracts: (1) [Account of the kingdom of Kāshghar as abridged from the *Tārīkh i Rashīdī* in the *Haft iqlīm*] E. Quatremère *Notice de l'ouvrage persan qui a pour titre: Matla-assaadein* (for which see p. 297 *infra*), pp. 474-88. (2) [The defeat of Humāyūn at Kanauj] Elliot and Dowson *History of India* v pp. 130-5.

Descriptions: (1) W. Erskine *A history of India under ... Báber and Humāyūn*, London 1854, i pp. 38-192 (Summary of *Daftar* i), Appendix B pp. 537-9. (2) Velyaminov-Zernov *op. cit.*, pp. 130 et seq. (3) Elliot and Dowson *History of India* v pp. 127-9. (4) *Mélanges asiatiques* ix (St. Petersburg 1888) pp. 321-3.

[Autobiographical statements in the *Tārīkh i Rashīdī* (see the

index to Ross's translation); *Bābur-nāmah*, ed. Beveridge, p. 11; *The Bābur-nāmah in English* p. 22 etc.; *Haft iqlīm* no. 1557 (French translation of this passage on pp. 488-9 of Quatremère's *Notice de l'ouvrage persan qui a pour titre: Matla-assaadein* (for which see p. 297 *infra*); *Tabaqāt i Akbarī*; *Akbar-nāmah* tr. Beveridge i 402-6 (and elsewhere: see index); *Ā'in i Akbarī* tr. Blochmann i p. 460; *Firishtah*, Bombay 1831, ii pp. 476-82; *Ma'āthir al-umarā'* iii 48-9; Elliot and Dowson *History of India* v pp. 127-9; Rieu i 165-7; *Ency. Isl.* under *Ḥaidar-Mirzā* (Barthold).]

350. Here may be mentioned a number of other works relating to the Mongols:—

(1) *Iskandar-nāmah*, written by a certain Amīr 'Abd Allāh for Iskandar Khān b. Imām-Qulī Khān, a history of Chingiz Khān and his nearest descendants, based on a Turkish *Tārīkh i Ghāzānī* and having at the end an account of Central Asian events in Shāibānīd times to A.H. 927/1520-1: **Tashkent** (see Kahl, p. 20, and Semenov *Ukazatel'* p. 9).

(2) *Tuhfah i Sāmī*, by S. Muẓaffar Kābulī, a history of the Mughul race extending (in the only recorded MS., which is defective at the end) to circ. A.H. 904/1498-9, preceded by a history of the Prophets, Imāms, Caliphs etc.: **Bodleian** 165 (defective at end).

(3) Large fragment (235 foll.) of a detailed history of the Mongols, especially Chingiz Khān, in flowery style beginning with Yāfith and breaking off in the account of Ogotāy's death A.H. 637/1239: **Bodleian** 144 (good vocalized copy).

(4) Fragment (foll. 568b-617) beginning with Ghāzān's death A.H. 703/1304 and ending A.H. 767/1365 in the reign of Khawājah 'Alī Mu'aiyad the Sarbadār: **Bodleian** 148.

(5) Large fragment (173 foll.) identified by Barthold (see *Ency. Isl.* under Hāfiz-i Abrū) as part of the geographical work of Hāfiz i Abrū (for which see p. 87, n. 1, *supra*) and containing a history from Hülāgū's death A.H. 663/1265 to the sixteenth year of Shāh-Rukh's reign A.H. 823/1420: **Bodleian** 149.

(6) Fragments relating to the history of the Īl-Khāns, the Qarā-Khitā'is, the Muzaffarids, Timūr etc., perhaps extracts from the *Raudat al-ṣafā'* (see p. 92 *supra*): **Bodleian** 162.

C. HISTORY OF PERSIA: (f) THE MUZAFFARIDS

351. **Mu'in** [**al-Dīn**] **Yazdī**, called **Mu'allim i Yazdī**, was a pupil of 'Aḍud al-Dīn al-Ījī (for whom see Brockelmann ii 208, *Ency. Isl.* under Īdjī) and was a scholar of renown whose lectures were sometimes attended by Shāh Shujā' himself. In 755/1354 he was appointed professor in a college at Kirmān. In 757/1356 at Isfahān he read a chapter of his projected history to Sultān Mubārīz al-Dīn and his son Shāh Shujā', who encouraged him to complete the work. He died in 789/1387.

Mawāhib i Ilāhī, called also *Tārīkh i Muẓaffarī* or *Tārīkh i Āl i Muẓaffar* or *Tārīkh i Mu'inī i Muẓaffarī*, a bombastic history of the Muzaffarid dynasty from its origin to 767/1365: **H. Kh.** ii no. 2161, vi no. 13365, **Browne** Suppt. 1277 (A.H. 778/1377. Fitzwilliam Museum), **Browne** Coll. H. 3 (9) = Houtum-Schindler 15 (A.H. 779/1377-8), H. 4 (10) = Houtum-Schindler 16 (n.d.), **Fātiḥ** 4227 = Tauer 388 (A.H. 808/1406), 4226 = Tauer 389 (A.H. 893/1488), **Bloch** i 453 (A.H. 888/1483), 454 (19th cent.), **Āyā Šūfiyah** 3087 = Tauer 390 (A.H. 900/1494), 3088 = Tauer 391 (A.H. 913/1507), **Bodleian** 286 (A.H. 900/1495), **Rieu** i 168a (15th cent.), 169b (A.H. 1042/1633), Suppt. 50 (19th cent.), **Nūr i 'Uḥmāniyah** 3167 = Tauer 392 (A.H. 915/1509), **Salīm Aghā** 771 = Tauer 393 (10th/16th cent.), **As'ad** 2082 = Tauer 394 (defective. 17th cent.).

[Autobiographical statements in the *Mawāhib i Ilāhī* (see **Rieu** i 168 and **Bloch** i 453); *Jāmi' i Mufīdī* (**Rieu** i 207b), fol. 252; **Browne** *Lit. Hist.* iii 359.]

352. In 823/1420 **Mahmūd Kutubī**,¹ who like several of his ancestors had been in the service of the Muzaffarids and who regarded **Mu'in al-Dīn Yazdī**'s history as unduly turgid, thought it advisable, when transcribing **Ḥamd Allāh's** *Tārīkh i Guẓidah*

¹ The pointing and vocalisation of this *nisbah* are uncertain.

(see p. 82 *supra*), to insert (between Books IV and V) a plain but full account of the Muẓaffarid dynasty from its origin in 718/1318 to its overthrow by Tīmūr in 795/1393.

This insertion is found in some manuscripts of the *Tārīkh-i Guzīdah*, e.g. Rieu i 82a.

Facsimile: *The Ta'rikh-i-Guzida* . . . (Gibb Mem. Ser. 1910, 1913) i pp. 613-755.

Abridged translation: *ibid.* ii pp. 151-207.

C. HISTORY OF PERSIA: (g) THE TĪMŪRIDS

353. **Ghiyāth al-Dīn** 'Alī b. Jamāl al-Islām **Yazdī** is the author of a diary of Tīmūr's Indian campaign which was one of the sources of Nizām i **Shāmī** and **Sharaf al-Dīn** 'Alī Yazdī.

Rūz-nāmah i ghazawāt i Hindūstān: Tashkent (see Kahl, pp. 13-14).

Edition: *Dnevnik pokhoda Timura v Indiyu Gīyas-ad-Dīna Ali. S' prilozheniem sootvetyetstvuyushchikh otryvkov iz "Zafer-name" Nizām-ad-Dīna Shāmī*. (Teksty po istorii Srednei Azii, ed. L. A. Zimin and W. Barthold, No. i, Petrograd, 1915) (see Harrassowitz's Bücher-Katalog 415 (1928) no. 3333, 430 (1931) no. 913).

Description: Barthold *Turkestan*, London 1928, p. 54, n. 1.

354. **Nizām** [al-Dīn] 'Abd al-Wāsi' **Shāmī**¹ or **Shanbī**² or **Shanb-i-Ghāzānī**,³ a native of Tabriz, was living at Baghdād in 795/1392-3, when it was captured by Tīmūr, to whom he then paid homage. In 804/1401-2 Tīmūr instructed him to compose in inornate style a history based on the official records of the reign.

¹ In his preface the author calls himself Nizām i **Shāmī**, probably in allusion to **Shām**, a quarter of Tabriz (see *Nuzhat al-gulūb*, tr. le Strange, pp. 79, 80, 81). 'Abd al-Razzāq Samarqandī calls him Nizām al-Dīn 'Abd al-Wāsi'.

² **Sharaf al-Dīn** 'Alī Yazdī calls him Maulānā Nizām al-Dīn **Shanbī**.

³ Mīr **Khwand** and **Khwand-Amīr** call him Maulānā Nizām al-Dīn **Shanb-i-Ghāzānī**. **Shanb** i **Ghāzān** was a domed tomb built for himself by **Ghāzān** 2 miles S.W. of Tabriz (see Rieu iii p. 1081b, Vullers *Lexicon*, s.v. *shānb*).

Zafar-nāmah, a history of Timūr to the end of 806/1404: Nūr i 'Uthmāniyah 3267 = Tauer 34 (followed by Ḥāfiẓ i Abrū's *Dhail* (see pp. 87-8 *supra*). A.H. 828/1425), Rieu i 170 (A.H. 838/1434. A recension differing slightly from that of the other MSS. (see Tauer *Vorbericht* p. 255), **Baghdād Kōshkū** 282 = Tauer 32 (in the *Majmū'ah i Ḥāfiẓ i Abrū* (see pp. 87-8 *supra*). Transcribed in *Shāh-Rukh*'s reign, and probably for *Shāh-Rukh*, therefore not later than A.H. 850/1447), **Dāmād Ibrāhīm** 919 = Tauer 33 (in the *Majmū'ah i Ḥāfiẓ i Abrū*. A.H. 885/1480-1), Blochet iv 2284 (in a MS. apparently containing the last five parts of the *Majmū'ah i Ḥāfiẓ i Abrū*. Circ. A.D. 1530), Browne Coll. H. 7 (12) (modern copy of Rieu i 170).

Edition (forthcoming): *Histoire des conquêtes de Tamerlan (Zafarnāma) par Nizāmuddīn Šāmī. Avec des additions de Ḥāfiẓ-i Abrū. Edition critique . . . par Felix Tauer* (in the series of the *Monografie Archivu Orientálního* published by the Czechoslovak Oriental Institute at Prague).

Descriptions etc. : (1) Browne *Lit. Hist.* iii 361-2, (2) *Vorbericht über die Edition des Zafarnāma von Nizām Šāmī und der wichtigsten Teile der Geschichtswerke Ḥāfiẓ-i Abrū's. Von Felix Tauer* (in *Archiv Orientální*, vol. iv, no. 2 (Prague, August 1932) pp. 250-6).

Extracts relating to the Indian campaign in L. A. Zimin and W. Barthold's *Dnevnik pokhoda Timura v Indiyu Giyas-ad-Dina Ali. S' prilozheniem sootvetstvuyushchikh' otryekov iz "Zafername" Nizam-ad-Dina Shami (Teksty po istorii Srednei Azii, No. i, St. Petersburg 1915, cf. p. 278 *supra*).*

Edition of the *Dhail i kitāb i Zafar-nāmah* (cf. pp. 87-8 *supra*): *Continuation du Zafarnāma de Nizāmuddīn Šāmī par Ḥāfiẓ-i Abrū éditée d'après les manuscrits de Stamboul par Felix Tauer* (in *Archiv Orientální*, vol. vi (Prague, 1934), pp. 429-65).

[Autobiographical statements in the *Zafar-nāmah* (see Rieu); Sharaf al-Dīn 'Alī Yazdī's *Zafar-nāmah* (see Rieu i 171a); Ḥabīb al-siyar iii, 3, p. 90; Rieu i 170-1; Browne *Lit. Hist.* iii 361-2.]

355. **Timūr**, the son of Amīr Tarāghāy, Governor of Kash, was born near Kash on 25 Sha'bān 736/8 April 1336. He was himself appointed Governor of Kash by the invader Tūghlāq Timūr Khān, whom he subsequently defeated in battle. In 771/1370 he made himself ruler of Balkh. Jatah and Khwārazm were conquered in the years 771/1369-782/1380. In 782/1380-1 he began a series of campaigns which resulted in the conquest of Khurāsān, Jurjān, Māzandarān, Sistān, Harāt, Fārs, 'Irāq and Adharbāyjān. In 795/1392 began the "Five Years' Campaign" against the Caspian provinces, Fārs, Armenia, Georgia, Mesopotamia and South Russia. In 800/1398 he set out for India and on 7 Rabī' ii 801/17 Dec. 1398 took Delhi. In 803/1400 he subdued Siwās, Aleppo, Damascus and Baghdād. In 804/1402 he defeated and captured the Ottoman Sultān Bāyazīd near Angora. In 807/1404 he started on a campaign against China, but died at Otrār on 18 Feb. 1405 at the age of 71, and was buried at Samarqand. [For further information see *Ency. Isl.* under Timūr.]

Mal'fūzāt i Timūrī, also called *Wāqī'āt i Timūrī* (the "Autobiographical memoirs"), an autobiographical record of Timūr's life from his seventh year to his death followed usually by an appendix called *Tūzuk i Timūrī*¹ or *Tuzūkāt i Timūrī* (the "Institutes, designs and enterprises"), both now usually regarded as spurious but ostensibly translated from a Turkī original found in the library of Ja'far Pāshā, Governor of the Yaman, by Mir Abū Tālib Ḥusainī Turbatī, a native of Khurāsān, who presented this translation to Shāh-Jahān in 1047/1637-8²: **Bānkīpūr** vi 516 (incomplete. Bears a seal dated A.H. 1071/1660-1), 515 (19th cent.), **Rieu** ii 843a ("Institutes, designs and enterprises" only. A.H. 1081/1671), i 177 (extending to Timūr's death. 19th cent. Four PICTURES.), 179b (breaking off in the year 768/1366-7. Early 18th cent.), 179b (Memoirs ending with A.H. 783. "Designs, Enterprises, Institutes." A.H. 1230/1815), 180a (two 18th-cent. copies), 180b (19th cent.), iii 903a (A.H. 1265/1849), ii 800a (defective. A.H. 1203/1789), 855a (Institutes.

¹ This title is in some MSS. given to the whole work.

² See 'Abd al-Ḥamīd *Pādshāh-nāmah* i, pt. 2, p. 288, **Rieu** iii 1081b.

Abridged recension. A.H. 1208/1793), 855*b* (Institutes etc. A.H. 1066/1656), Suppt. 51 (Memoirs, defective at end. A.H. 1161/1748), **Browne** Suppt. 1245 (A.H. 1126/1714. King's 93), 1246 (n.d. King's 93*), 308 ("Tuzūkāt." Christ's), **Houtum-Schindler** 54 (3) (defective. A.H. 1290/1873-4), **Lindesiana** p. 228 no. 114 (A.H. 1133/1720-1), p. 227 nos. 427-9 (three copies of the *Tuzūkāt*), **Bodleian** 150 (extending to A.H. 798/1395. Lacking the Institutes etc. A.H. 1179/1766), **Edinburgh** 75 (A.H. 1191/1776), 196 (Institutes etc. only. A.H. 1118/1707), 197 (Institutes. A seal of 1182/1768), 198 (Institutes), 199 (Institutes. A version differing from the preceding), **Ethé** 196 (extending to A.H. 783. With the *Tuzūkāt*. A.H. 1196/1782), 197 (a somewhat shorter redaction. A.H. 1077/1666), 198 (the same shorter redaction. A.H. 1092/1681?), 199 (*Tuzūkāt*. Shorter redaction), 200 (*Tuzūkāt*. Shorter redaction), 201 (*Tuzūkāt*. A still shorter redaction), 202 (*Tuzūkāt*. Fuller redaction. Defective), **I.O.** 3876 (*Tuzūkāt*), **Bühār** 47 (extending to A.H. 776. Preceded by *Timūr's Dastūr al-'amal*.¹ 18th cent.), **Rosen** Institut 22 (1) (*Tuzūkāt*. A.H. 1232/1816-7), **Bloch** i 465 (A.H. 1259/1843), 466 (an abridgment. A.H. 1220/1805), iv 2318 (an abridgment completed by *Abū Ṭālib Ḥusainī* in 1064/1653-4. A.H. 1242/1826), **R.A.S.** P. 96 = *Morley* 94, P. 97 (Institutes etc. only?), P. 98 (Institutes etc. only?), *Morley* 94* ("Designs, enterprises and institutes" only. A.H. 1229/1813), **Lahore Panjāb Univ. Lib.** (two copies. A.D. 1834 and A.H. 1261/1845. See *Oriental College Magazine* vol. ii no. 3 (Lahore, May 1926) p. 66), **Chanykov** 75 (A.H. 1264/1848), **Ridā Pāshā** 223 (1) = *Tauer* 395 (*Tuzūkāt*. A.H. 1272/1856), **Ivanow** 85 (incomplete. 19th cent.), **Berlin** 458 (fairly old), **Aṣaffiyah** i p. 234 no. 224 ("Tuzuk i *Timūrī*", defective), no. 776 (part 2 only), **Madras** ("Tuzuk i *Timūrī*". 2 copies), **Majlis** 574 (*Tūzūk*), 622 (7) (*Tūzūk*), **Salemann-Rosen** p. 13 no. 156 ("Tuzūkāt i *Timūrī*").

Editions (*Tuzūkāt* only): (1) *Institutes, Political and Military written . . . by the great Timour . . . ; first translated into Persian by Abu Taulib Alhusseini, and thence into English, with . . . notes by Major Davy . . . The whole work published with a preface,*

¹ For this *Dastūr al-'amal* see also *Lindesiana* p. 131 no. 764 (circ. A.D. 1800).

indexes . . . By J. White. Oxford 1783^o*. (2) *Institutes, political and military of the Emperor Timour. In Persian and English* [Major Davy's translation with J. White's notes]. *Book the first.* Calcutta 1785^o* (pp. 85. No more published). (3) *Kitāb i Qābūs-nāmah* [by Kai-Kā'ūs 'Unsur al-Ma'ālī] . . . *wa-risālah i Tūzuk i Timūrī.* [Tihran,] 1285/1868^o. (4) *Tārīkh i Sultān i mabrūr musammā bah Tuzuk i Timūr,* Bombay 1307/1890^o [reprinted from Major Davy's edition acc. to Edwards].

English translations: (1) (*Malfūzāt* only, as far as Timūr's forty-first year) *The Mulfuzāt Timūry, or Autobiographical Memoirs of the Moghul Emperor Timūr . . . translated . . . by Major C. Stewart.* London 1830^o* (extending to the year 777/1375-6. Oriental Translation Fund). (2) (*Tuzūkāt* only) by Major Davy: see above under Editions (1) and (2).

French translation: (*Tuzūkāt* only) *Instituts politiques et militaires de Tamerlan . . . traduits . . . sur la version persane d'Abou-Taleb-al-Hosseini . . . par L. Langlès.* Paris 1787^o.

Urdu translations: (1) *Tazuk i Timūrī*, by Subhān-Bakhsh. Edition: Delhi 1845*. (2) *Tuzuk i Timūrī*, by M. Faḍl al-Ḥaqq, also called Aḥmad Miyān, of Aḥmadābād. Edition: Bombay 1908*.

Descriptions etc.: (1) Elliot and Dowson *History of India* iii 389-94, iv 559-63. (2) *Eine legendäre Geschichte Timurs. Von A. Vambéry* (*Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Bd. 51 (1897) pp. 215-32).

When Abū Ṭālib's translation was read to Shāh-Jahān he noticed errors and divergences from the *Zafar-nāmah* of Sharaf al-Dīn 'Alī Yazdī and other histories. He therefore ordered M. Afḍal b. Tarbiyat Khān Bukhārī¹ in the year 1047/1637-8 to compare it with the *Zafar-nāmah* and the other histories, to delete Abū Ṭālib's additions, to supply his omissions and to correct his dates.

¹ A skilled horseman and an accomplished writer, who held *faujdarī*s in the Deccan and who died in 1061/1651 or 1062/1652 (see *Ma'āthir al-umarā'* i 489-90, *Tārīkh i Muḥammadī* (Rieu iii 1895) fol. 196, Rieu iii 1082a).

Malḡūzāt i Šāhib-Qirān, Afḡal Bukḡārī's enlarged and corrected edition of the Memoirs, extending to Tīmūr's death : Rieu i 179a (18th cent.), iii 975a (ending with A.H. 801/1399. A.D. 1851), Blochet i 464 (defective. 18th cent.), Ivanow 86 (late 12th or early 13th cent. H.), Bodleian 151 (n.d.), 152 (A.H. 1091/1680 ?), Browne Pers. Cat. 69, Ethé 203 (n.d.).

Translation of extracts (relating to the invasion of India) : Elliot and Dowson *History of India* iii 394-477 (translated by C. E. Chapman and J. Dowson).

Description (1) Elliot and Dowson *History of India* iii 392-4.

356. Sharaf al-Dīn 'Alī "Sharaf" Yazdī, born at Yazd, became a favourite of Sultān Shāh-Rukh (reigned 807/1405-850/1447) and especially of his second son Mirzā Abū 'l-Faṡḡ Ibrāhīm Sultān (Governor of Fārs from A.H. 818/1415-16 until his death in 838/1435). When Yūnus Khān, the young Khān of the Mongols (afterwards father-in-law of 'Umar Shaikh Mirzā b. Abī Sa'īd and so maternal grandfather of Bābur), was captured in 832/1428-9 by Ulugh Bēg, Shāh-Rukh placed him under the tuition of Sharaf al-Dīn with whom he lived for some years at Yazd. According to the *Tārīkh i Rashīdī* many of "Sharaf's" poems are dedicated to Yūnus Khān. In 846/1442-3 he was invited to Qum by Mirzā Sultān-Muḡammad, Governor of 'Irāq 'Ajamī, but in 850/1446-7, when Sultān-Muḡammad rebelled, he would not have escaped the execution to which the rebel prince's counsellors were condemned by Shāh-Rukh, if Mirzā 'Abd al-Laṡīf b. Ulugh Bēg had not intervened and sent him to Samarqand on the ground that Ulugh Bēg needed his help for his astronomical observations. After Shāh-Rukh's death, having received permission from Sultān-Muḡammad, then ruler of Khurāsān, to return to his birthplace, he settled in 853/1449 at Taft, a village near Yazd, and died there in 858/1454.

He was in high repute as a man of learning and piety and as a master of elegant Persian composition. In addition to his poems, he wrote (1) a commentary on the *Burdah* of al-Būṡīrī, (2) a work on magic squares and lucky numbers entitled *Kunh*

al-murād fī 'ilm al-wafq wa-'l-a'dād (H. Kh. v p. 260 no. 10951), (3) a work on riddles (*mu'ammā*) entitled *Hulal i mutarraz* (see Blochet ii 1067, Rieu Suppt. 193), (4) an anthology of Arabic and Persian poetry entitled *Tuhfat al-faqīr wa-hadīyat al-haqīr*, which is preserved at Calcutta (Būhār 431), (5) a collection of elegant letters, prefaces and other documents (Browne Coll. H. 5 (7). 15th cent.).

(1) *Zafar-nāmah*, completed A.H. 828/1424-5 according to the *Ḥabīb al-siyar*, a florid and stylistically much admired history of Timūr and *Khalīl Sultān* compiled first by Ibrāhīm Sultān with the help of amanuenses and others from the official and other histories of Timūr and from the statements of eye-witnesses and then turned into ornate prose by *Sharaf al-Dīn*, whose intention it was to supplement this first, and only extant (?), *maqālah* with a second on *Shāh-Rukh* and a third on Ibrāhīm Sultān.¹ (Prefixed to it in some manuscripts is an *Iftitāh* or *Muqaddimah* having the special title *Tārīkh i Jahāngīr* ² on the genealogy of the Turkish *Khāns* and the history of Chingiz *Khān* and his descendants compiled A.H. 822/1419 (but with subsequent additions) from Turkish records by Ibrāhīm Sultān and "ornamented" by *Sharaf al-Dīn* in the same way as the *Zafar-nāmah* itself): H. Kh. iv p. 175, Breslau 18 (defective at beginning. A.H. 821/1424 ³), *Husām al-Dīn* 275 = Tauer 396 (A.H. 840/1436), Blochet iv 2314 (circ. A.D. 1440), 2315 (mid 15th cent.), 2316 (late 18th cent.), 2320 (2) (*Muqaddimah* only. A.H. 1041/1632), i 455 (A.H. 849/1445), 456 (A.H. 901/1495), 457-63 (7 copies including 4 of the 16th cent. Of nos. 455-63 and 2314-6 only 462 contains also the *Muqaddimah*), Rieu i 173a-177a (15 copies, of which one (p. 177a) containing only about the last quarter of the work is dated A.H. 851/1447, five others are assigned to the 15th cent., two (p. 174b and 175b) contain also the *Muqaddimah*, and three (p. 176a, A.H. 929/1523, p. 176b, A.H. 959/1552 and p. 176b, A.H. 1009/1600) contain PICTURES), iii

¹ The Mashhad MS. mentioned below is described as a copy of *Maqālah* iii.

² "This *Muqaddimah* bears a great likeness, as regards matter and arrangement, to the work known as *Ulūs Arba'ah* and the Ninth *Maqālah* of *Khulāṣat ul-Akhbār*" (Rieu i p. 175a).

³ This date is presumably incorrect.

903a (15th cent.), 914a (*Muqaddimah* only. A.D. 1849), 1045b (extracts only), 1068a (15th cent.), **Bodleian** 153-8 (of which 153 is dated A.H. 852/1448 and 154 A.H. 886/1481, 156 contains also the *Muqaddimah*, and 157 a PICTURE), **As'ad** 2370 = Tauer 397 (A.H. 854/1451), 2369 = Tauer 411 (defective at end. 11th/17th cent.), **Nūr i 'Uthmāniyah** 3266 = Tauer 398 (A.H. 873/1468-9), 3136 = Tauer 403 (A.H. 917/1511), 3394 = Tauer 407 (A.H. 991/1583), 3103 (2) = Tauer 412 (only the first 47 leaves of the work. 11th/17th cent.), **Fātiḥ** 4426 = Tauer 399 (A.H. 875/1470), 4425 = Tauer 384 and 402 (with *Muqaddimah*. A.H. 891/1486), 4427 = Tauer 405 (A.H. 974/1566), 4428 = Tauer 410 (A.H. 1088/1677-8 (?)), **Eton** 179 (Harāt, A.H. 877/1472-3), 180 (*Muqaddimah* only. A.H. 1197/1783), **Aumer** 243 (not later than A.H. 878/1473-4), 242 (*Muqaddimah* only), 244, **Rawān Kōshkū** 1522 = Tauer 400 (A.H. 884/1479-80. 2 PICTURES), **Āyā Sūfiyah** 3029 = Tauer 401 (A.H. 889/1484), 3031 (1) = Tauer 404 (A.H. 940/1533-4), 3028 = Tauer 409 (10th/16th cent.), **Ivanow** 72-80 (of which 72 is dated A.H. 885/1480-1 and 80 contains also the *Muqaddimah*), **Curzon** 17 (16th cent.), 18, 19 (*Muqaddimah* only. A.H. 1067/1656), **R.A.S.** P. 94 = Morley 92 (A.H. 891/1486), P. 95 = Morley 93 (defective), **Edinburgh** 73, 74, 194, 195 (of which 73 and 194 are assigned to the 9th cent. H.), **Ethé** 173-189 (17 copies, of which 174 is dated A.H. 901/1496, 173 contains also the *Muqaddimah*, 187-9 contain the *Muqaddimah* only, 175 (A.H. 939/1533) is illustrated with 30 fine PICTURES), 2831 (A.H. 1026/1617. PICTURES), 2832, **Ross and Browne** 7 (with *Muqaddimah*. 17th cent.), **Browne Pers. Cat.** 67-8 (A.H. 903/1497), **Suppt.** 847 (A.D. 1774. Christ's), **Browne Coll. H.** 6 (11) = Houtum-Schindler 18 (lacks first and last leaves. 15th cent.), **Flügel** ii 967 (A.H. 907/1501), 966 (*Muqaddimah* only, defective. Not old), **Lindesiana** p. 220 no. 829 (A.H. 907/1501-2), no. 830 (circ. A.D. 1500), no. 828 (circ. A.D. 1600), p. 221 nos. 224, 226, 899, 166-7, 372, 245, **Mashhad** iii p. 97 (described as *Maqālah* iii extending to Sultān M. Bahādur Khān and beginning *Funūn i sitāyish u sipās i fuzūn az andāzah i wahm u qiyās*. A.H. 922/1516), **Dorn** 292 (with *Muqaddimah*. A.H. 938/1531-2), 293-6 (of which 295 (A.H. 973/

1565) contains PICTURES), **Leningrad** Pub. Lib. (at least 5 more copies. See *Mélanges asiatiques* iii (St. Petersburg 1859), p. 727, vi (1873) p. 93), Mus. Asiat. (see *Mélanges asiatiques* vi (St. Petersburg 1873), p. 118 and Dorn A.M. p. 205), **Dorn A.M.** p. 375 (PICTURES), **Turin** 93 (A.H. 970/1563), **Lālā Ismā'il** 359 = Tauer 385 and 406 (with *Muqaddimah*. A.H. 974/1567), **Berlin** 459 (A.H. 985/1558), 460, 461, **Umūmiyah** 4975 = Tauer 386 and 408 (with *Muqaddimah*. 10th/16th cent.), **Majlis** 260 (with *Muqaddimah*. A.H. 1016/1607-8), 261 (without *Muqaddimah*), 262 (without *Muqaddimah*), **D.M.G.** 9 (17th cent.), **Bānkīpūr** vi 512 (17th cent.), **Lālah-i** 2004 = Tauer 413 (17th cent.), **Būhār** 46 (18th cent.), **Lahore** Panjāb Univ. Lib. (18th cent. See *Oriental College Magazine*, vol. ii, no. 3 (May 1926) p. 65), **Bukhārā** Semenov 15 (?) (apparently the *Muqaddimah* only), **Chanykov** 74 (with the *Muqaddimah*), **Leyden** iii p. 8 no. 917 (defective at both ends), 918 (beginning only, 19 pp.), **Madras** (2 copies), **Mehren** 49, **Salemann-Rosen** p. 16 nos. 146, 855, 928*.

Edition: *The Zafarnāmah by Maulānā Sharfuddīn 'Alī of Yazd. Edited [without the Muqaddimah] . . . by Maulawī M. Ilahdād. 2 vols. Calcutta 1885-8* (Bibliotheca Indica).*

Extracts: [Tīmūr's expedition against Tuqtāmish Khān] *Expédition de Timour-i-Lenk ou Tamerlan contre Toqtamische . . . en 793 . . . ou 1391 . . . Par M. Charmoy (in the Mémoires de l'Académie Imp. des Sciences de St.-Petersbourg, 6^e série, tome iii (St. Petersburg 1836*), pp. 172-243 (Persian text), 362-419 (French translation).*

French translation (abridged): *Histoire de Timur-Bec . . . Écrite en persan, par Cherefeddin Ali . . . traduite en françois par . . . Petis de la Croix. Paris 1722*, Delft 1723*.*

English translation (from the French): *The History of Timur Bec . . . Translated into French by . . . Petis de la Croix . . . Now faithfully rendered into English [by J. Darby]. London 1723°.*

Translations of extracts: (1) [Tīmūr's expedition against Tuqtāmish Khān (French)] see above under Extracts. (2) *An account of the War between His Majesty Sahib Kiran and Sultan Mahmood, the Lord of Hindiston, and of the Victory of the former*

over the latter. Translated from the *Zuffernamah* of Sherif-ul-*Alī* Yeydee [sic]. By the Secretary [Jas. Cargill]. (*Journal of the Archaeological Society of Delhi*, 1853*, pp. 4-27.) (3) [Timūr's invasion of India] Elliot and Dowson *History of India* iii 479-522 (translated by J. Dowson, mainly but not exclusively from the paraphrase of 'Abd al-Sattār b. Qāsim mentioned below).

Descriptions : (1) Browne *Lit. Hist.* iii 363-5. (2) Barthold *Turkestan*, London 1928, pp. 53-4.

Illustrations : *Bihzād and his paintings in the Zafar-nāmah* MS. [belonging to Robert Garrett]. By Sir Thomas W. Arnold. London 1930*.

Abridgments : (1) *Faṭḥ-nāmah i Šāhib-qirānī*¹ (beg. : . . . *Hamd u sipās i bī-qiyaṣ kih az faṭḥ-nāmah*), an abridgment, omitting only the less important passages and the poetical pieces, prepared, like the original, for Abū 'l-Faṭḥ Ibrāhīm Sulṭān : **Ethé** 190 (A.H. 982/1575), 191 (defective), **Bodleian** 160 (n.d. Opening words different).

(2) *Tārīkh i Timūrī* (beg. : *al-Ḥamdu li-llāh al-'atī al-ḥamīd*), completed A.H. 879/1475 by an anonymous author for Maulānā Burhān al-Dīn of *Khurāsān* : **Edinburgh** 408 (A.H. 1004/1596 (?)), **Salemann-Rosen** p. 12 no. 853 (? *Tārīkh i Timūr-nāmah*).

(3) A plain paraphrase made at Ajmēr A.H. 1024/1615 for Jahāngīr by 'Abd al-Sattār b. Qāsim² : **Rieu** i 177b (17th cent.), **Bodleian** 159 (vol. i only (to A.H. 803/1400-1). N.d.). The extracts in Elliot and Dowson's *History of India* (see II. 3-6 *supra*) are translated mainly from this paraphrase.

(4) A version made in 1050/1640 and dedicated to *Shāh-Jahān* : **Blochet** iv 2317 (defective at end. Latter half of 17th cent.).

(5) A simplified version beginning *Ba-mūjab i ḥukm i jahān-muṭā'* : **Ivanow** Curzon 701 (incomplete. Modern copy).

¹ The MS. Browne Coll. H. 5 (7) which bears this title is a collection of letters and prefaces including at least three or four from the pen of *Sharaf al-Dīn 'Alī Yazdī*.

² See p. 164, n. 1, *supra*.

(6) "Histoire en vers moutakarib de Tamerlan, par Shéref ed-Din 'Alī Yazdī," Blochet iii 1669 (latter half of 17th cent.).

[*Maṭla' al-sa'dain* (Rieu i 183a) fol. 226; Daulatshāh 378-81; *Laṭā'if-nāmah* (B.M. Add. 7669 fol. 15); *Majālis al-'ushshāq* 330-2; *Ḥabīb al-siyar* iii, 3, 148; *Tārīkh i Rashīdī*, tr. Elias and Ross, London 1895, pp. 74, 84-5, 155; *Haft iqlīm* no. 128 (Bibl. Ind. ed. pp. 173-4); *Jāmi' i Mufīdī* (Rieu i 207) foll. 234-7; *Mir'āt al-khayāl* no. 51; *Muntakhab al-ash'ār* no. 328; *Makhzan al-gharā'ib* no. 1151; Charmoy *Expédition de Timour-i-lenk . . . contre Togtamiche . . .* (*Mémoires de l'Acad. Imp. des Sciences de St.-Petersbourg*, 6^{me} sér., t. iii (1836), pp. 92-3); Hammer *Geschichte d. schönen Redekünste Persiens* 284; Rieu i 173-5; Bānkīpūr vi p. 168; Browne *Lit. Hist.* iii 362-5; *Ency. Isl.* under *Sharaf al-Dīn*.]

357. It was by order of Sultān Abū 'l-Faṭḥ Badī' al-Zamān Bahādūr Khān (presumably Sultān Ḥusain b. Maṣṣūr b. Bāyqarā's son, who was defeated by Shaibānī in 912/1507) that Sultān Aḥmad b. Khāwand-Shāh al-Ḥusainī wrote his

Zafar-nāmah, a history of Tīmūr, apparently a mere abridgment and simplification of Sharaf al-Dīn 'Alī Yazdī's *Zafar-nāmah*: *Fātiḥ* 4429 = Tauer 420 (early 10th/16th cent.).

358. 'Abd Allāh "Hātifi" Jāmi, a son of "Jāmi's" sister, was born at Kharjird. Shāh Ismā'il on his return from the conquest of Khurāsān in 917/1511-12 visited him there and asked him to compose a poem on his conquests. He had written only a thousand verses of this *mathnawī*, the *Shāh-nāmah i Hātifi* or *Ismā'il-nāmah* (for copies of which see Dorn no. 448, R.A.S. P. 305 marg., cf. p. 303 *infra*), when he died in Muḥarram 927/1521.

Of his *dīwān* there is apparently a MS. at Cairo (Cat. p. 489) and there are extracts from it on the margin of Rieu Suppt. 275.

His other *mathnawīs* are all extant, viz. (1) *Lailā Majnūn* (Editions: Calcutta 1788*, Lucknow 1869*. MSS.: Browne Suppt. 1112, 1113, Ethé 1398-1409, Rieu ii 652b, Suppt. 295, Vollers 942). (2) *Shīrīn Khusrāu*, dedicated to Mir 'Alī Shīr (MSS.: Bānkīpūr ii 223, Bodleian 1013-15, Rieu Suppt. 295

etc.). (3) *Haft manẓar* (MSS. : Aumer 106, Bodleian 1016, Rieu ii 653a, Suppt. 295, 305, etc.) and

(4) *Timūr-nāmah*, sometimes called *Ẓafar-nāmah*, or *Ẓafar-nāmah i Timūrī*, on the exploits of Timūr written in imitation of "Niẓāmī's" *Sikandar-nāmah* : H. Kh. ii 3820, iv 8017, Sprenger 253, Rieu Suppt. 295 iv (circ. A.D. 1500), 297 (A.H. 945/1538. PICTURES), Rieu ii 653b (16th cent. PICTURES), 654b (a fuller recension, defective. 16th cent. PICTURES), 654b (16th cent.), 654b (16th cent.), 654b (A.H. 1085/1674), 655a, Ethé 1410 (A.H. 927/1521), 1411 (A.H. 999/1590-1), 1412 (A.H. 1027/1618), 1413-16 (1415 copied by M. al-Qiwām al-Shirāzī), Blochet iii 1785 (early 16th cent.), 1800 (A.H. 978/1570-1), 1801 (A.H. 985/1577), 1802 (A.H. 988/1580. PICTURES), 1803 (late 16th cent. PICTURES (for a description of which see *Revue des bibliothèques*, 1898, p. 328)), 1804 (A.H. 1012/1604), 1805 (early 17th cent.), 1806 (A.H. 1053/1643), 1807 (late 17th cent.), iv 2466 (1st half of 16th cent.), Bodleian 1006 (A.H. 934/1528. PICTURES), 1007 (A.H. 983/1576), 1008-12 (of which 1011 contains PICTURES), Majlis 328 (A.H. 947/1540-1), Princeton 418 (A.H. 949/1542), Browne Pers. Cat. 280 (A.H. 950/1544. PICTURES), 281 (A.H. 980/1573. PICTURES), 282, 278 iii (16th-17th cent.), Suppt. 344 (n.d. King's 85), Browne Coll. v 79 (9) (A.H. 960/1553 ?), Ivanow 649 (A.H. 958/1551), 650-2 (of which 651 dated A.H. 1041 contains 3 PICTURES), Curzon 244 (17th cent.), Stockholm Riedel 38 (A.H. 960/1553), Dorn 444 (A.H. 963/1555-6), 445 (A.H. 987/1579), 446, 447 (PICTURES), Leningrad Pub. Lib. (see *Mélanges asiatiques* iii (St. Petersburg 1859) p. 733), Būhār 353 (A.H. 968/1560-1), 354 (A.H. 970/1562), D.M.G. 43 (A.H. 969/1562), 44 (transcript of Berlin 908), Nūr i 'Uthmāniyah 3746 = Tauer 421 (A.H. 973/1566), Adabiyāt Kutubkhānah-sī 2694 = Tauer 422 (A.H. 979/1572), Lālā Ismā'il 303 = Tauer 423 (A.H. 979/1572), 302 = Tauer 426 (A.H. 990/1582), Āyā Šūfiyah 3030 (1) = Tauer 424 (A.H. 982/1574-5 (?)), 3284 = Tauer 427 (10th/16th cent.), Leyden ii p. 122 no. 685 (A.H. 984/1576-7), Rawān Kōshkū 1519 = Tauer 425 (A.H. 989/1581), 1520 = Tauer 430, Bānkipūr ii 225 (16th cent.), Hamburg 179 (before A.H. 1014/1605), 180 (ornate copy), Bombay Univ. p. 256 (A.H. 1052/

1642-3 (?), *Lindesiana* p. 146 no. 274 (circ. A.D. 1650), p. 147 no. 224 (circ. A.D. 1650), no. 74 (circ. A.D. 1710), no. 218, *Berlin* 18 ii 8 (b) (A.H. 1077/1666), 908 (n.d.), 909, *de Jong* 171 (A.H. 1097/1685-6), *Khālīṣ Efendī* 4107 = Tauer 428 (11th/17th cent.), *Mahmūd Efendī* 5217 = Tauer 429 (defective at end. 11th/17th cent.), *Upsala Zetterstéen* 456 (A.H. 1269/1852-3), *Āṣafīyah* i p. 234 nos. 48, 204 and 236, *Aumer* 104, 105, *Bukhārā* Semenov 85, *Fātiḥ* 4430 = Tauer 431, *Madras* 145, *Mashhad* iii p. 95, *R.A.S.* P. 305, *Rehatsek* p. 69 no. 4.

Edition : *Zafar-nāmah i Hātifī*, Lucknow 1869*.

Brief prose summary : *Mukhtaṣar i Tīmūr-nāmah*, by Ḥusain-Dōst Sanbhalī (for whom see Rieu i 372a), *Ivanow* 1757 (A.H. 1223).

[*Habīb al-siyar* iii, *Juz* 3, p. 346; *Bābur-nāmah* tr. A. S. Beveridge i 288; *Wāqī'āt i Bāburī* (passage quoted by M. Shafī' in *Oriental College Magazine*, vol. x, no. 3 (May 1934), p. 145); *Tuhfah i Sāmī*, *Ṣaḥīfah* v ed. Iqbāl Ḥusain, Patna 1934, pp. 20-5; *Haft iqlīm* no. 671; 'Abd al-Nabī *Mai-khānah* pp. 103-6; *Safinah* i *Khurushgū* no. 45; *Riyād al-shu'arā* no. 827; *Majma' al-nafā'is*; *Ātash-kadah* no. 158; *Khulāṣat al-kalām* no. 76; *Suhuf i Ibrāhīm*, H, no. 47; *Makhzan al-gharā'ib* no. 3036; *Hammer-Purgstall Redekünste* p. 355; *Nishtar i 'ishq*; Ouseley *Biographical notices* p. 143; Sprenger 253; *Majma' al-fuṣaḥā* ii p. 54; Rieu ii 652; G.i.P. ii 237, 246-8; Bānkīpūr ii 222; *Ency. Isl.* under Hātifī; Browne *Lit. Hist.* iv 227-9.]

359. (1) *Tārīkh i Tīmūrī* (author and subject not stated): *Āṣafīyah* i p. 224 no. 476.

(2) *Tīmūr-nāmah* (beg. *Har āfrīdā'ī kih sukhun ibtidā kunad*), a history of Tīmūr written A.H. 1124/1712 in the reign of Mu'izz al-Dīn [Jahāndār Shāh] b. Shāh-Ālam b. Aurangzēb : *Leningrad Mus. Asiat.* (A.H. 1235/1820. See *Mélanges asiatiques*, v (St. Petersburg 1868) p. 457).

(3) *Tīmūr-nāmah i naẓm*: *Salemann-Rosen* p. 13 no. 925b.

360. An unknown contemporary of Shāh-Rukh's, most probably an official in his service, wrote

A prolix (119 foll.) and ornate history of Timūr's empire during a period of rather more than a year (Sha'bān 807/Feb. 1405–Ramaḍān 808/Feb. 1406) after Timūr's death, called by Barthold "the *Anonym of Shāh-Rukh*"¹ and beginning *Afḍal i ḥamd u sipās u akmal i shukr i bī-qiyās*: Rieu i 180b (lacking nearly all the section on the *sabab i tālīf i kitāb*. 15th cent.).

361. In 813/1410 Tāj al-Salmānī was ordered by Shāh-Rukh to complete the *Timūr-nāmah* [i.e. the *Zafar-nāmah* of Nizām i Shāmī. See p. 279 *supra*]. The result of his labours exists in a

(*Dhail i Zafar-nāmah*), a history of the last days of Timūr's life and of the first years of Shāh-Rukh's reign (Muḥarram A.H. 807/1404–813/1410–11): H. Kh. iv, p. 176, l. 3, Lālā Ismā'il 304 = Tauer 414 (slightly defective at beginning. A.H. 988/1580), Fātiḥ 4305 = Tauer 415 (about three-quarters of the work. 12th/18th cent.).

362. Mirzā M. Qāsim "Qāsimī" Junābādī (or Junābadhī or Gūnābādī) belonged to a Saiyid family in which the *kalāntārī* of Gūnābād (N.E. of Tūn in Khurāsān) was hereditary. Leaving that office to his brother, Mir Abū 'l-Faṭḥ, he adopted the life of a *faqīr* and devoted his leisure to poetry. According to the *Khulāṣat al-kalām* he was a pupil of Ghiyāth al-Dīn Maṣṣūr Shīrāzī, and this is possible since the latter died in 948/1541–2 (see Rieu ii 826, *Majālis al-mu'minīn* p. 351³), but he cannot have held discussions with Mullā 'Alī Qūshjī in the presence of Mirzā Ulugh Bēg (who died in 853/1449). He was the author of (1) *Shahnāmah* [i *māḍī*,² or *Shah-nāmah i Ismā'il*, as it may conveniently be called], a *mathnawī* on the history of Shāh Ismā'il the Ṣafawī, begun in his reign but completed in 940/1533–4 (for further particulars see p. 305 *infra*).

¹ See Barthold *Turkestan*, London 1928, p. 54, n. 3, where references are given to [Zimin and Barthold's] *Teksty po istorii Srednei Azii* [St. Petersburg 1915 (cf. p. 278 *supra*)], introduction, pp. xxxiii sq., and *Zapiski* [Vostochnago Otdeleniya Imperatorskago Russkago Arkheologicheskago Obshchestva] xxiii, 20 sq.

² So called by the author himself in his letter to Akbar mentioned below.

(2) *Shah-nāmah* [*i Nawwāb i A'lā*,¹ or *Shah-nāmah i Tahmāsp*, as it may conveniently be called], a *mathnawī* on the history of *Shāh Tahmāsp* in 4,500 lines, extending in the defective British Museum MS. to A.H. 967/1559-60 (for further particulars see p. 305 *infra*). (3) *Shāh-Rukh-nāmah* (see below). (4) *Lailā Majnūn*, dedicated to *Shāh Ismā'il* (MSS. : Ethé 1437 (2), Ivanow Curzon 253 (1)). (5) *Khusrau Shūrīn*, composed A.H. 950/1543-4 and dedicated to *Sām Mirzā* (MSS. : Ethé 1437 (4), Ivanow Curzon 253 (4)). (6) *Zubdat al-ash'ār*, in the metre of the *Makḥzan al-asrār*. (7) *Gūy u charūgān* (or *Kār-nāmah*, a poem describing a game of polo played by *Shāh Ismā'il* (MS. : Ethé 1437 (3), Ivanow 253 (3)). (8) '*Āshiq u Ma'shūq*.

Nos. (1), (4), (5) and (7) are mentioned by *Sām Mirzā* in his *Tuḥfah i Sāmī* written in 957. According to 'Alā' al-Daulah "Kāmī" Qazwīnī's statement in the *Nafā'is al-ma'āthir*,² Nos. (1), (2), (3), (4), (5), (6) and (7) were mentioned in a letter to Akbar which "Qāsimī" wrote at *Kāshān* on an occasion when "Kāmī" met him there and which the latter presumably conveyed to Akbar. No. (8) is mentioned in the *Haft āsmān*.

The date of "Qāsimī's" death does not seem to be recorded. In the *Nafā'is al-ma'āthir*, begun in 973/1565-6 and completed in 989/1581-2, he is spoken of as still alive. According to the *Haft iqlīm* (cited by Rieu) he made over his fortune in extreme old age to the Shrine of the Imām 'Alī Ridā at *Mashhad*.

Shāh-Rukh-nāmah, a *mathnawī* on the history of *Shāh-Rukh* composed in 950/1543-4 and dedicated to *Shāh Tahmāsp* : Sprenger 449 = Ivanow Curzon 253 (2) (A.H. 982/1574-5), Blochet iii 1828 (A.H. 992-3/1584-5), 1829 (A.H. 1091/1680), Rieu ii 661a (A.H. 1180/1767), Ethé 1437 (5).

[*Tuḥfah i sāmī*; *Nafā'is al-ma'āthir* (quoted in *Haft āsmān* p. 136); *Khulāṣat al-ash'ār* (abridgment, no. 609, see Sprenger p. 44); *Haft iqlīm* no. 809; *Khazīnah i ganj i Ilāhī* (Sprenger

¹ So called by the author himself in his letter to Akbar mentioned below.

² Quoted in the *Haft āsmān*, p. 136.

p. 83); *Safīnah i Khurushgū* (Bodleian 376) no. 80; *Riyād al-shu'arā'*; *Ātash-kadah* no. 163 (Bombay ed., p. 71); *Khulāṣat al-kalām* (Bodleian 390, no. 58, Bānkīpūr viii p. 144, no. 38); *Khulāṣat al-afkār* no. 216; *Makhzan al-gharā'ib* no. 2028 (probably no. 2026 also); Sprenger p. 534; Rieu ii 661b.]

363. Kamāl al-Dīn 'Abd al-Razzāq b. Jalāl al-Dīn Ishāq Samarqandī was born at Harāt A.H. 816/1413 and died there A.H. 887/1482. His father was Qādī and Imām in Shāh-Rukh's camp. He himself was first presented to Shāh-Rukh in 841/1437-8 at the age of twenty-five, when he dedicated to him a commentary on 'Aḍud al-Dīn al-Ījī's treatise on the particles and pronouns. In 845/1441 Shāh-Rukh sent him on a mission to South India, where he visited the Zamorin of Calicut and the King of Vijayanagar, returning in 848/1444. His experiences on this journey are described in the second volume of the *Maṭla' al-sa'dain*. In 850/1446-7 Shāh-Rukh, who died in this year, sent him on an embassy to Gilān. In 867/1462 Sultān Abū Sa'id appointed him *Sharkh* of Shāh-Rukh's monastery (*khānaqāh*) at Harāt.

Maṭla' i sa'dain wa-majma' i bahrain, a history of the Timurids from 704/1304-5 to 875/1470¹ in two *qisms* or *daftars* ((i) from the birth of the Īl-Khān Abū Sa'id to the death of Timūr and the accession of Khalīl Sultān in Samarqand A.H. 807/1404, (ii) from the accession of Shāh-Rukh in Harāt A.H. 807/1404 to the second accession of Abū 'l-Ghāzī Sultān Husain A.H. 875/1470), based, up to the year 830/1426-7, largely on Ḥāfiẓ i Abrū² and written, it seems (see the Bānkīpūr Catalogue vi p. 170), with the co-operation of Niẓām i Shāmī

¹ According to Rieu two years are incidentally mentioned in the body of the work as the dates of composition, A.H. 872 towards the beginning and A.H. 875 towards the end. In the author's colophon transcribed in the B.M. MS. Or. 1291 (Rieu i 183a) 27 Muḥarram A.H. 880 is given as the date on which he completed the original copy. A.H. 874 is mentioned as the current year on p. 190 of the extract translated by Quatremère in *Notices et extraits* (see p. 296 *infra*).

² "So ist zum Beispiel das bekannte Geschichtswerk *Maṭla'u-s-sa'dayn* . . . für die Jahre 736-830 nichts anderes, als ein Auszug aus dem *Zubdatu-t-tawārīḥ* . . ." (F. Tauer in *Archiv Orientalní* iv No. 2 (Aug. 1932 p. 254).

(for whom see p. 278 *supra*) and others : **H.Kh.** v 12261, **Fātih** 4371 (2) = Tauer 419 (see Tauer's *Addenda et corrigenda*) (probably part of the *Maṭla' al-sa'dain*, extending from A.H. 831/1427-8 to A.H. 875/1470. 9th/15th cent.), **Rieu** i 181b (*Daftar* i. A.H. 900/1495), 183a (*Daftar* ii. A.H. 1056/1646), iii 1046a (extracts only. Circ. A.D. 1850), **Bloch** i 468 (*Daftar* ii. A.H. 900/1494-5 and A.H. 911/1505-6), 469 (*Daftar* ii. A.H. 1051/1641), 470 (*Daftar* ii. 17th cent.), iv 2319 (*Daftars* i-ii. A.H. 923/1517-924/1518), **Breslau** 19 (A.H. 929/1523), **Flügel** ii 968 (A.H. 949/1542-950/1543), 969 (*Daftar* ii. A.H. 1033/1624), **As'ad** 2098 = Tauer 416 (*Daftar* i. A.H. 970/1562, copied from an autograph), 2125 = Tauer 418 (breaks off in 841/1437-8. 17th cent.), **Dorn** 297 (A.H. 971/1563), 298 (A.H. 972/1564-5), 299 (A.H. 988/1580), **Leningrad** Pub. Lib. (2 copies. See *Mélanges asiatiques* iii (St. Petersburg 1859) p. 727), Mus. Asiat. (see *Mélanges asiatiques* iv (St. Petersburg 1863) p. 54, vi (1873) p. 120 and Dorn A.M. p. 205), **Aumer** 245 (*Daftar* i. A.H. 988/1580), 246 (*Daftar* i. A.H. 1000/1591-2), **Āyā Şūfiyah** 3086 = Tauer 417 (*Daftar* i. 16th cent.), **Browne** Pers. Cat. 70 (*Daftar* i. A.H. 1065/1655), Suppt. 1206 (*Daftar* i. N.d. *Daftar* ii, defective at end), 1207 (A.H. 989/1582.¹ Christ's), **Ivanow** 81 (A.H. 991/1583), 82 (18th cent.), 83 (defective. 18th cent.), 84 (*Daftar* ii. 19th cent.), **Ethé** 192 (*Daftar* i. A.H. 1000/1592 or 1024/1615), 193 (*Daftar* ii. A.H. 992/1584), 194 (*Daftar* ii. A.H. 1010/1601-2), 195 (*Daftar* ii. N.d.), **Bodleian** 163 (A.H. 1015/1606), 164 (*Daftar* ii. A.H. 992/1584), **Eton** 169 ("Vol. i. Covers 704-875" (*sic*!)). A.H. 995/1587), 170 (*Daftar* ii), 171 (*Daftar* ii), **Majlis** 273 (A.H. 1015/1606-7), **Browne** Coll. H. 8 (15) = Houtum-Schindler 17 (A.H. 1019/1610), **Bānkipūr** vi 513 (*Daftar* i. A.H. 1087/1676), 514 (*Daftar* ii. 16th cent.), **Āṣafiyyah** i p. 254 no. 320 (A.H. 1299/1881-2), **Bukhārā** Semenov 107, **Cairo** p. 500 (n.d.), p. 508 (*Daftar* ii apparently. N.d.), **Mashhad** iii p. 101 (defective), **R.A.S.** P. 99 = Morley 95 (*Daftar* ii), **Salemann-Rosen** p. 19 nos. 157, 943 (*Daftar* ii).

Edition : The earlier part of *Daftar* ii (nearly to the end of

¹ Transcribed from an autograph according to M. Shafī' in the preface to his edition mentioned below.

A.H. 813, 192 pp.) edited by M. Shafī' has been published piecemeal in the *Oriental College Magazine* (vol. ix no. 3 (Lahore, May 1933), no. 4 (August 1933), vol. x no. 1 (November 1933)). The publication of this edition seems to have been discontinued.

French translation : by A. Galland, in MS. at the Bibliothèque Nationale, Paris (see Quatremère *Notice de l'ouvrage persan* . . . p. 13. For a published extract from this translation see below under Translations of extracts (5)).

Extracts : (1) [Events in Māzandarān etc. from A.H. 760/1359 onwards] B. Dorn *Muhammedanische Quellen zur Geschichte der südlichen Küstenländer des Kaspischen Meeres*, St. Petersburg 1850-8*, Theil iv, pp. 154-237. (2) [Timūr's expedition against Tuqtāmish Khān] *Expédition de Timour-i-Lenk ou Tamerlan contre Toqtamiche . . . en 793 . . . ou 1391 . . . Par M. Charnoy* in the *Mémoires de l'Académie Imp. des Sciences de St.-Petersbourg*, 6^e série, tome iii (St. Petersburg 1836*), pp. 245-69 (Persian text), 422-40 (French translation). (3) *An account of embassies and letters that passed* [in the years 811/1408-9, 815/1412-13, 820/1417-18 and 822/1419-20] *between the Emperor of China and Sultan Shahrokh, Son of Amir Timur. Extracted from the Matla us Sadein of Abdur Rezak and translated by William Chambers* (in *The Asiatick miscellany*, vol. i, Calcutta 1785*, pp. 71-97 (Persian text with English translation), 98-113 (notes). (4) [Shāh-Rukh's embassy to China in 823/1420-825/1422¹] Khwānd-Amīr Ḥabīb al-siyar, Bombay 1857*, *Khātimah*, pp. 10-17 (abridged and with numerous verbal alterations). (5) [The same embassy to China] *Notice de l'ouvrage persan qui a pour titre Matla-assaadein . . . Par M. Quatremère* (in *Notices et extraits des manuscrits de la Bibliothèque du Roi . . .* tome xiv (Paris 1843*), pp. 308-41 (Persian text), 387-426 (French translation). (6) [Shāh-Rukh's embassy to Calicut and Vijayanagar in 845/1441-848/1444] *Notice de l'ouvrage persan qui a pour titre Matla-assaadein . . . Par M. Quatremère* (in *Notices*

¹ 'Abd al-Razzāq's account of this embassy is an abridgment of the diary of Ghiyāth al-Dīn i naqqāsh. Another abridgment, less short than 'Abd al-Razzāq's, was inserted by Ḥāfiẓ i Abrū in his *Zubdat al-tawārīkh* (see p. 88 *supra*). This has now been published with notes by M. Shafī' in the *Oriental College Magazine*, vol. vii, no. 1 (Lahore, Nov. 1930), pp. 1-66.

et extraits des manuscrits de la Bibliothèque du Roi . . ., tome xiv (Paris 1843*), pp. 341-80 (Persian text), 427-73 (French translation).

Translations of extracts: (1) [Timūr's expedition against Tuqtāmish Khān (French)] see above under Extracts (2). (2) [Shāh-Rukh's reign to A.H. 820/1417 followed by a few passages relating to Chinese embassies in 822-4 (French)] *Notice de l'ouvrage persan qui a pour titre Matla-assaade'īn . . . Par M. Quatremère* (in *Notices et extraits des manuscrits de la Bibliothèque du Roi . . .*, tome xiv (Paris 1843*), pp. 19-304. (3) [Embassies and correspondence between Shāh-Rukh and China in 811/1408-9, 815/1412-13, 820/1417-18 and 822/1419-20 (English)] see above under Extracts (3). (4) [The embassy to China in 823-5 (Turkī)] *Tārīkh i Khitāy* or *Rūz-nāmah i Maulānā Ghīyāth al-Dīn i naqqāsh Ilchī i Khitāy*, a Turkī translation made in 900/1494-5 by Hājji b. M. Ardistānī for the Turkish governor of Ardistān: **Browne** *Hand-list* 482, **Florence** Biblioteca Laurenziana (see Quatremère, *Notice de l'ouvrage persan . . .* p. 10). (5) [The same embassy to China (French. An abridged translation by Galland)] *Ambassade de S'chahrok, fils de Tamerlan, et d'autres princes ses voisins, à l'Empereur du Khatai* (in *Relations de divers voyages curieux . . . données au public par les soins de feu M. Melchisedec Thevenot . . . Nouvelle édition . . . Tome second contenant la III. et IV. partie.* **Paris** 1696*¹). (6) [The same embassy to China (French. Galland's abridged translation with numerous verbal alterations)] *Histoire générale des voyages . . .* [By A. F. Prévost.] Nouvelle édition. Vol. ix, **The Hague** 1799*, pp. 394-412. (7) [The embassy to China (French, doubtless Galland's abridged translation²)] *Ambassades réciproques d'un Roi des Indes, de la Perse . . . et d'un Empereur de la Chine. Traduites du persan . . . par L. Langlès.* **London** 1788°. (8) [The embassy to China (English, an abridged translation from Quatremère's French)] *Cathay and the way thither*;

¹ Presumably this narrative is contained also in the Paris edition of 1663-72°.

² Cf. *India in the Fifteenth Century*, London 1857 (Hakluyt Society) p. lxix, where it is stated that Galland's version of 'Abd al-Razzāq's account of his embassy to India was inserted by Langlès in the *Collection portative de voyages*.

being a collection of medieval notices of China, translated and edited by Colonel Henry Yule, vol. i, London (Hakluyt Society) 1866, pp. cxcix–ccxi. (9) [The embassy to Calicut and Vijayanagar (French. Galland's abridged translation: see p. 296, n. 2, *supra*)] *Voyage de la Perse dans l'Inde, pendant les années 845, 846, 847 et 848 de l'hégire, 1442, 1443 et 1444 de l'ère vulgaire, par A'bd-oulrizâq, ambassadeur de Châh-Rokh . . . auprès du roi de Bisnagor. Extrait et traduit* [or rather, epitomised] *du Mathla'a Sa'adéîn . . . (par L. Langlès) (in Collection portative de voyages traduits de différentes langues orientales et européennes, tome ii, Paris 1797°).* (10) [The embassy to Calicut and Vijayanagar (French)] see above under Extracts (5). (11) [The embassy to Calicut and Vijayanagar (English, translated from Quatremère's French)] *Narrative of the journey of Abd-er-Razzak . . . (in India in the Fifteenth Century. Being a collection of narratives of voyages to India . . . now first translated into English. Edited . . . by R. H. Major, London 1859°* (Hakluyt Society's Publications, no. 22), pp. 1–49).* (12) [The embassy to Calicut and Vijayanagar, with omissions. (English)] Elliot and Dowson *History of India* iv pp. 95–126.¹ (13) [A few extracts from the account of the Indian embassy] R. Sewell *A forgotten empire (Vijayanagar)*, London 1900*, pp. 73–5, 87–95.

Descriptions : (1) *Notice de l'ouvrage persan qui a pour titre : Matla-assaadeîn . . . par M. Quatremère (in Notices et extraits des manuscrits de la Bibliothèque du Roi . . . , tom. xiv (Paris 1843°*), pp. 1–514.*² (2) Hammer-Purgstall in *Wiener Jahrbücher* vol. 71, Anz. Blatt., pp. 32–47. (3) Elliot and Dowson *History of India* iv 89–93. (4) Barthold *Turkestan*, London 1928, p. 56.

[Autobiographical statements in the *Matla' al-sa'dain* (see Quatremère's article mentioned below, Rieu i 182, etc.); *Habîb al-siyar* iii, 3, p. 335 (English translation in Elliot and Dowson *History of India* iv pp. 89–90); *Haft iqlîm* no. 1440; E. Quatremère in *Notices et extraits*, xiv (Paris 1843) pp. 3–7; Elliot and

¹ Translated probably by C. J. Oldfield, B.C.S., revised by Elliot.

² The beginning of this article (a part corresponding to pp. 1–55) appeared originally in the *Journal asiatique*, 3^e série, tome 2 (July–Dec. 1836), pp. 193–233, 338–64.

Dowson *History of India* iv 89-90; Rieu i 181-2; *Ency. Isl.* under 'Abd al-Razzāk; Bānkīpūr vi p. 171; Browne *Lit. Hist.* iii 428-30.]

364. In 830/1426-7 was composed by order of Sultān Shāh-Rukh

Mu'izz al-ansāb fī shajarat al-ansāb, genealogical tables of the families of Chingiz Khān and Tīmūr: Blochet i 467 (lacunæ. 16th cent.), Rieu i 183a (defective. 18th cent.).

Extracts: Barthold *Turkestan v epokhu mongolskago nashestviya*, vol. i (Teksty) p. 159.

Descriptions: (1) d'Ohsson *Histoire des Mongols* i pp. xlv-xlvi. (2) Blochet *Introduction à l'histoire des Mongols* (see p. 78 *supra*), pp. 64, 86. (3) Barthold *Turkestan*, London 1928, p. 55.

365. In the reign of Aurangzēb (A.H. 1068/1658-1118/1707) a certain **Salmān Qazwīnī** wrote his

Jawāhir al-tawārīkh, a history of the Mughals from Adam to A.H. 1037/1627 in the reign of Jahāngīr, the account of Tīmūr and his descendants to Sultān Ḥusain Mirzā occupying more than half of the space: Bodleian 168.

366. It was for Wazīr al-Daulah M. Wazīr Khān, second Nawwāb of Tōnk (A.D. 1834-1864), that Mirzā Dīn Muḥammad Khurāsānī wrote his

Ma'āthir al-khawāqīn, a history of the Mongols, of Tīmūr, and some dynasties contemporary with them, based, it seems, mainly on the *Shajarat al-Atrāk* (see p. 272 *supra*) and the *Rauḍat al-ṣafā*: Rieu i 183b (19th cent.).

[Rieu i 183b, iii 1082a.]

367. A magnificent and beautifully illustrated manuscript at Bānkīpūr, slightly defective at the beginning and defective also at the end and elsewhere, is apparently the only copy of an unknown author's work on Tīmūr and his successors to the time of Akbar, in whose reign the manuscript was written. The title is not definitely known, the words *Tārīkh i khānadān*

i Timūriyah, which are written on the manuscript, being doubtless only a description, but 'Abd al-Muqtadir has suggested that perhaps the work may be the *Chingīz-nāmah*, one of the nine works mentioned by Abū 'l-Faḍl as having been illustrated for Akbar by his court painters and the only one of the nine not hitherto identified. This conjecture would be easier to accept, if the work contained any account of *Chingīz*.

(*Tārīkh i khānadān i Timūriyah*), a history of Tīmūr (foll. 7-134), his successors to Sulṭān Ḥusain Mirzā (foll. 136-234), Bābur (foll. 238-73), Humāyūn (foll. 273-95), Akbar to the 22nd year of the reign (foll. 295-338): *Bānkīpūr* vii 551 (defective at both ends. Fine illustrations by artists of Akbar's time. Note in *Shāh-Jahān's* hand). Reproductions of the illustrations in this manuscript were made some years ago by order of the Bihar and Orissa Government and copies were distributed to a number of libraries.

368. For M. 'Abd al-Qādir *Khān's* *Ōymāq i Muḡhul*, a history of the Mongols with special reference to the *Mughals* of India, see the subsection HISTORY : INDIA : TĪMŪRIDS.

C. HISTORY OF PERSIA : (h) THE QARĀ-QUYŪNLŪ

369. *Mahmūd b. 'Abd Allāh Nishāpūri* is probably to be identified with the author of the *Ma'āthir i Quṭb-Shāhī i Mahmūdī* (Ethé 463), who mentions A.H. 1033/1624 and A.H. 1038/1629 as the current year in different parts of that work and who tells us that he entered the service of Sulṭān Muḥammad-Qulī Quṭb-Shāh in 995/1587 and that he had visited Mecca as a pilgrim and made a long journey through Persia.

Tārīkh i Turkumāniyah,¹ a flowery and almost dateless history of the Qarā-Quyūnlū dynasty, giving a detailed account of Qarā Muḥammad (d. 792/1390), the founder, but not of his last years, and of his son Qarā Yūsuf (d. 823/1420), but not of Sikandar (d. 841/1437) nor of Jahān-Shāh (d. 872/1467) followed by a history of Tilingāna, especially of the reign of Sulṭān-Qulī

¹ It seems not improbable that this work is a part of the *Ma'āthir i Quṭb-Shāhī i Mahmūdī*.

Quṭb al-Mulk, the founder of the Quṭb-Shāhī dynasty, who was the great-grandson of Qarā Yūsuf: **Ethé** 573 (transcribed in 1815 from a MS. belonging to Capt. Roebuck).

C. HISTORY OF PERSIA: (j) THE ĀQ-QUYŪNLŪ

370. **Faḍl Allāh**, surnamed (*mulaqqab*) al-Amīn, **b. Ruzbihān** al-Khunjī¹ (by lineage²) al-Shīrāzī (by birth³) al-Iṣfahānī (by residence), known (*ma'rūf*) as Khōjah Mullā, an uncompromising Sunnī of the Shāfi'ī school,⁴ was apparently compelled by the victory of the Shī'ite Shāh Ismā'il to leave Iṣfahān for Kāshān,⁵ and eventually, it seems, he went to Transoxiana.⁶ In 918/1512-13 he was residing in Samarqand and was sent for by Abū 'l-Ghāzī 'Ubaid Allāh Khān and wrote for him the *Sulūk al-mulūk* (see Rieu ii 448, etc.). Of his works the *Badī' al-zamān fī qisṣat Haiy b. Yaqzān* (H.Kh. iv p. 178) was completed in 892/1487 (see Blochet i 473: H.Kh. says 852!) and dedicated to Ya'qūb, the Bāyandarī (reigned 884/1479-896/1490), the *Tārīkh i 'ālam-ārāy i Amīnā*, begun under Ya'qūb, was completed in the reign of his successor Bāysunghur (d. 897/1491), the *Ibtāl nahj al-bāṭil wa-ihmāl kashf al-'āṭil*, his anti-Shī'ite polemical work in Arabic,⁷ was completed at Kāshān in 909/1503, his *Sulūk al-mulūk* in 920/1514-5, and his *Sharḥ i Qaṣīdah i Burdah*, a Persian commentary on the Persian version of the *Burdah* of al-Būṣīrī, in 921/1515 (for a MS. see Edinburgh 105). His *Mihmān-nāmah i Bukhārā*, a history of Shāibānī Khān's third campaign against the Qazāqs (Uzbaks) in 914/1508-9 (unique

¹ This *nisbah* is explained by al-Sam'ānī as indicating descent from a man named Khunjah.

² *Maḥṭidān*, see Goldziher *Beiträge zur Literaturgeschichte der Šī'ā* (*Sitzungsberichte der K. Akademie der Wissenschaften*, phil.-hist. Classe, lxxviii. Bd., Vienna 1874), p. 486.

³ *Mawliḍān wa-niḡān* (so I venture to emend the words *mu'allafān wa-tijārān* quoted by Goldziher, *loc. cit.*).

⁴ Goldziher, *op. cit.*, p. 483.

⁵ Goldziher, *op. cit.*, p. 478.

⁶ *Ibid.*, n. 3.

⁷ Goldziher discusses this work at some length in the article cited below.

MS.: Nūr i 'Uthmānīyah 3431 = Tauer 433) was begun at Bukhārā and completed at Harāt in 911/1505.

Tārīkh i 'ālam-ārāy i Aminī, a florid history of the Āq-Quyūnlū or Bāyandariyah completed in the reign of Bāysunghur (reigned 896/1490–897/1491): H.Kh. iv p. 178 no. 8027, **Fātiḥ** 4431 = Tauer 432 (A.H. 926/1520), **Bloch** i 473 (A.H. 952/1545), **Cairo** p. 505 (two copies of Part I (?) only, one dated A.H. 1001/1592–3), **Eton** 172 (? *Ta'rīkh i 'Ālam-ārā*, by Faḍlī Iṣṣpāhānī. Vol. i), 173 (vol. ii).

[Goldziher *Beiträge zur Literaturgeschichte der Ši'ā* (Sitzungsberichte der K. Akademie der Wissenschaften, phil.-hist. Classe, lxxviii. Bd., Vienna 1874) pp. 475–86.]

C. HISTORY OF PERSIA : (k) THE ŠAFAWIDS

371. For the *Šafwat al-šafā*, an account of the life, sayings and miracles of **Shaiḫ** Šafī al-Dīn Iṣḥāq (d. 735/1334), the ancestor of the Šafawids, completed probably in 759/1358 by Tawakkulī b. Ismā'īl al-Ardabilī called Ibn al-Bazzāz, see the subsection BIOGRAPHY : SAINTS.

372. Kamāl al-Dīn **Shīr** 'Alī¹ “**Binā'ī**”² Harawī, the son of an architect, was born at Harāt. Having incurred the displeasure of Mīr 'Alī **Shīr** he went to the court of the Āq-Quyūnlū Sultān Ya'qūb (reigned A.H. 884/1477–896/1490). Subsequently he

¹ *Mawlānā Kamāl al-Dīn Shīr 'Alī al-mutakhallīs bah Binā'ī ibn Ūstād Muḥammad Khān Mi'mār al-Harawī*, according to the Bānkīpūr catalogue, ii 94, presumably on the authority of the manuscript *diwān* (selections) there described.

² The pronunciation “Binā'ī” is required by the metre of the verse quoted in the Bānkīpūr catalogue, ii p. 96, but possibly the poet used also the *takhalluṣ* “Bannā'ī”. Sprenger spells the word Bannāyī, and it seems unlikely that he would have done so without some support from the *diwān* in the Mōtī Maḥall which he describes. In the Bombay edition of the *Ḥabīb al-siyar* there is a *tashdīd* over the *nūn*, and several orientlists (e.g. Rieu, Ethé, Ivanow, Browne) write Bannā'ī without stating their authority. The *takhalluṣ* is similarly spelt with *tashdīd* (perhaps supplied by the editors) in the extract from the *Tārīkh i Rashīdī* published by Salemann in the *Mélanges asiatiques* ix 363–5 and by M. **Shafī** in the *Oriental College Magazine*, vol. x, no. 3, pp. 159–60.

returned to Harāt, but in consequence of another quarrel with Mīr 'Alī Shīr he migrated to Transoxiana, where Sultān 'Alī Mirzā, the grandson of Sultān Abū Sa'id, received him favourably.

When Shāibānī became master of Transoxiana, "Binā'i" received from him the title of *Malik al-shu'arā'*. He was killed in Shāh Ismā'il's massacre of Sunnis at Qarshī in 918/1512.

His *mathnawī*, *Bāgh i Iram* or *Bahrām u Bihrūz*, in which he uses the *takhalluṣ* "Hālī" and in which both Sultān Ya'qūb and "Jāmi" are spoken of as already dead, exists in several copies (see Bānkīpūr ii 216 (a selection (33 foll.) only), Bodleian 987, Ethé 1390, 1391 (a fragment), 914 (3) (the same selection as Bānkīpūr ii 216. See Bānkīpūr ii p. 97), Ivanow 644, Mehren 124).

Of another *mathnawī*, the *Shāibānī-nāmah*, there is a manuscript in the Library of the Khān of Khīwah (see p. 372 *infra*).

Of his *ḏiẓwān* only small selections seem to be extant (see Bānkīpūr ii 215, Bodleian 988, and cf. Sprenger no. 162).

Taqī Kāshī had seen *ghazals* and *qaṣīdahs* of his amounting to some 6,000 verses.

Ascribed to him by Dorn, but incorrectly according to Teufel,¹ is a

Shāhanshāh-nāmah, a history of Shāh Ismā'il to A.H. 918/1512-13 in rhymed prose mixed with many verses: Dorn 301 (defective at end. PICTURES).

[*Majālis al-naḥw'is* (cf. Browne *Lit. Hist.* iii p. 438); *Latā'if-nāmah i Fakhrī* pp. 101-2 (*Oriental College Magazine*, vol. viii no. 2 (Lahore, Feb. 1932); *Ḥabīb al-siyar* iii, 3, p. 343; *Bābur-nāmah* tr. A. S. Beveridge 64, 136, 137, 286-7, 292, 328, 648; *Wāqī'āt i Bāburī* (passage quoted by M. Shafi' in *Oriental College Magazine*, vol. x, no. 3 (Lahore, May 1934), pp. 143-4); *Tārīkh i Rashīdī* (passage quoted by Salemann in *Mélanges Asiatiques* ix (St. Petersburg 1888) pp. 363-5 and by M. Shafi' in *Oriental*

¹ *Z.D.M.G.* xxxvi (1882) p. 92: "... zur Controle und Ergänzung sind für Isma'il I. der betr. Theil von Chwādamīr's Ḥabību 'l-siyar und das im Petersb. Catal. p. 290, jedenfalls fälschlich, dem bekannten Dichter Binā'i zugeschriebene Šahānshāh-nāma..." Neither Dorn's reason for ascribing the work to "Binā'i" nor Teufel's for rejecting that ascription is disclosed.

College Magazine, vol. x, no. 3 (Lahore, May 1934), pp. 159-60. The passage is omitted in Elias and Ross's translation); *Tuḥfah i Sāmī*, *Ṣaḥīfah* v, ed. Iqbāl Ḥusain, pp. 27-30; Ḥasan Rūmlū *Aḥsan al-tawārīkh* [xii] ed. Seddon, p. 137, Eng. trans. p. 64; *Haft iqlīm* no. 635; *Khulāṣat al-ash'ār* (Sprenger p. 21 no. 169); *Safinah i Khwushgū* (Bodleian 376 no. 35); *Riyād al-shu'arā'*; *Majma' al-nafā'is*; *Ātash-kadah* no. 291 (Bombay ed. pp. 137-9); *Khizānah i 'āmīrah* no. 16; *Ṣuḥuf i Ibrāhīm* (Berlin p. 633 no. 42 (Mullā Kamāl al-Dīn Bayānī [sic])); *Khulāṣat al-afkār* no. 50; *Makhzan al-gharā'ib* no. 293; *Nishtar i 'ishq*; Sprenger no. 162; Bānkīpūr ii 215; Browne *Lit. Hist.* iii 457, iv 63, 83, 94.]

373. 'Abd Allāh "Hātifi", who has already been mentioned (see pp. 288-90 *supra*) as the author of a *Ṭīmūr-nāmah*, died in 927/1521.

Shāh-nāmah i Hātifi or *Ismā'il-nāmah*,¹ an unfinished *mathnawī* (1,000 verses) on the conquests of Shāh Ismā'il, at whose request it was written (see p. 288 *supra*): Dorn 448 (A.H. 959/1551), R.A.S. P. 305 marg.

374. For the *Habīb al-siyar* of Khwānd-Amīr "the most exhaustive, if not the best known, source for the history of Shāh Ismā'il the Ṣafavī" (E. Denison Ross, *JRAS.* 1896, p. 249), in which the history is brought down to Rabī' I A.H. 930/

¹ Cf. P. Horn in G.i.P. ii p. 587: "Poetische Verherrlichungen Isma'il's sind Bināyī's *Šahansāhnāme* und Hātifi's *Šahnāme*. (Beide Encomien sind ohne Ergebnisse für den Historiker. Aus der Handschrift der Kaiserl. öff. Bibl. in St. Petersburg, in der Hātifi's Werk allein erhalten ist, s. Dorn Nr. CDXLVIII, habe ich mir das folgende, hier etwa Mitteilenswerte notirt: Der Schāh hatte den Dichter mit der Abfassung beauftragt, dieser erwiederte „Wie kann ein solches Werk von einem, wie ich bin, hervorgehen? Wer hat die Ameise einen Getreidehaufen fortschleppen sehen? Wie hat die Mücke Elefantstärke, wie passt die Ameise zum Throne Salomo's?“ Der Schāh beruhigte ihn mit den Worten „Ich und die anderen sind der Meinung, dass du der Firdausi unserer Zeit bist; wenn der früher berühmt war, so bist du es jetzt noch viel mehr“. Darauf hin fügt sich der bescheidene Dichter.) Ganz das Gleiche gilt von Qāsimī's *Šahnāme* (Schāh Ismā'il I und Schāh Ṭahmāsp I) und wahrscheinlich auch von den mir nicht zugänglich gewesenen Epen des Schāhī, sowie dem anonymen *Šahansāhnāme* auf Sefī I in Kopenhagen Nr. CXXXI."

1524, a few months before Shāh Ismā'il's death, see pp. 104-8 *supra*.

375. "*A very detailed history of the rise of the Ṣafawī dynasty*, the origin of the priestly state in Ardabīl and the ancestors of Shāh Ismā'il, as well as the reign of that first king of the Ṣafawī dynasty (A.H. 909-930 = A.D. 1503-1524), which fills the main portion of this work": **Ethé** 536 (defective at the beginning).

376. In the reign of Shāh Ṭahmāsp (A.H. 930/1524-984/1576) an author at present unidentified wrote his

(*Tārīkh i Shāh Ismā'il i Ṣafawī*) (beg. *Jahān-ārā'ī i pādshāhān i 'ālam-madār*), a history of Shāh Ismā'il ending with the accession of Shāh Ṭahmāsp and agreeing to a large extent with the *Ḥabīb al-siyar*: **Rieu** Suppt. 52 (16th cent. 21 PICTURES), **Browne** Pers. Cat. 74 (A.H. 1102/1690).

Circ. 40 pp. of extracts from foll. 20-50 (out of the 307 foll. of the B.M. MS.) with an English translation of these extracts, notes etc. and a discussion of the work: *The Early Years of Shāh Ismā'il, Founder of the Ṣafawī Dynasty. By E. Denison Ross* (*JRAS.* 1896, pp. 249-340).

377. *Life and reign of Shāh Ismā'il* (identical with one of the preceding ?): **Lindesiana** p. 219 no. 424 (A.H. 1077/1666-7).

378. Amīr **Maḥmūd** b. Amīr **Khawānd-Amīr** was a son of the author of the *Ḥabīb al-siyar* (see p. 101 *supra*) and appears to have lived in Harāt.

A florid history of Shāh Ismā'il and more particularly Shāh Ṭahmāsp to 957/1550, dealing especially with events in Khurāsān and the Uzbek invasions, **Rieu** Suppt. 53 (A.H. 1042/1632), 54 (def. at beg. A.H. 983/1576).

379. Mirzā M. Qāsim "**Qāsimi**" Junābādī (or Junābadhī or Gūnābādī) has already been mentioned (pp. 291-3 *supra*) as the author of a *Shāh-Rukh-nāmah*.

(1) *Shāh-nāmah i Ismā'il*, a *mathnawī* on the history of Shāh Ismā'il, begun in his reign but completed in 940/1533-4, Sprenger 449, Rieu ii 660a (A.H. 948/1541. PICTURES), 661a (A.H. 1180/1767), 819b (defective. 17th cent.), Bodleian 513 (A.H. 956/1550), 514 (A.H. 1105/1693-4), 515 (n.d. PICTURES), 516, 517, Flügel i 638 (A.H. 974/1567), Ivanow Curzon 253 (5) (A.H. 982/1574-5), Āyā Šūfiyah 3030 (2) = Tauer 438 (A.H. 982/1574-5 ?), 3284 (1) = Tauer 439 (10th/16th cent.), Lālā Ismā'il 553 = Tauer 440 (A.H. 1000/1592), Browne Suppt. 790 (King's 238), Dorn 457 (slightly defective at end), Ethé 1437 (PICTURES), 1438, Ḥakim-oghlu 'Alī Pāshā 773, Mashhad iii p. 95, R.A.S. P. 300 (defective at beginning).

Edition : *Shāh-nāmah i Qāsimī*, [Lucknow] 1870*.

(2) *Shāh-nāmah i Tahmāsp*, a *mathnawī* on the history of Shāh Tahmāsp forming the second *daftar* of the preceding poem and extending in the defective B.M. MS. to A.H. 967 : Dorn 456 [?] (A.H. 982/1574-5), Rieu ii 661b (A.H. 1180/1767).

380. Shāh Tahmāsp I was born in 919/1514, succeeded his father, Shāh Ismā'il I, in 930/1524 at the age of ten, and died in 984/1576 after reigning for 53½ years. In his reign Persia was repeatedly invaded by the Turkish Sultān, Sulaimān I (d. 974/1566), and by the Uzbaks.

(1) (*Bayād i mukālamah i Shāh Tahmāsp bā ilchiyān*), a long address (72 foll.) detailing the relations between Persia and Turkey since 1524 delivered by Shāh Tahmāsp to the envoys who reached Qazwīn on 16 July 1562 from Sultān Sulaimān I for the purpose of demanding the surrender of Prince Bāyazīd, who had fled to the Persian court¹ : Dorn 302 (A.H. 1010/1601-2. 2 PICTURES).

(2) (*Tadhkirah i Shāh Tahmāsp*), a revised version of the aforementioned address² preceded by a historical

¹ For further information concerning this address see W. Hinz's article *Zur Frage der Denkwürdigkeiten des Shah Tahmāsp I. von Persien* in the *Z.D.M.G.*, N.F. 13, Hft. 1 (1934).

² That the "Memoirs" of Shāh Tahmāsp consist largely of the aforementioned address has been shown by W. Hinz (*Z.D.M.G.*, loc. cit.).

introduction giving Shāh Tahmāsp's account of his reign: **Ivanow** 87 (A.H. 1212/1797-8), 88 (A.D. 1868), **Berlin** 442 (A.D. 1817).

Editions: (1) M. Ḥasan Khān I'timād al-Saltānah Maṭla' al-shams, [Tihrān ?] 1301-3/1884-6°, vol. ii, pp. 165-216 (see p. 356 *infra* and Browne *Lit. Hist.* iv p. 456). (2) *Die Denkwürdigkeiten des Šāh Tahmāsp von Persien*. [*Herausgegeben*] von P. Horn (in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Bd. 44 (1890°*), pp. 563-649, Bd. 45 (1891°*), pp. 245-91¹). (3) *Memoirs of Shāh Tahmāsp*. Edited by Lt.-Col. D. C. Phillott. **Calcutta** 1912°* (*Bibliotheca Indica*, N.S. 1319). (4) *Tadhkirah i Shāh Tahmāsp*. **Berlin** 1923 (see *Luzac's Oriental List*, vol. xxxvi, Jan.-March 1925, p. 18).

German translation: *Die Denkwürdigkeiten Schāh Tahmāsp's des Ersten von Persien . . . übersetzt . . . von P. Horn*. **Strassburg** 1891°.

Description: *Shah Tahmasp und seine Denkwürdigkeiten*. Von F. Teufel (in *Z.D.M.G.* xxxvii (1883), pp. 113-25).

Discussion: *Zur Frage der Denkwürdigkeiten des Schah Tahmāsp I. von Persien*. Von W. Hinz (in *Z.D.M.G.*, N.F. 13, Hft. 1 (1934), pp. 46-54).

[Browne *Lit. Hist.* iv 84-98; *Ency. Isl.* under Tahmāsp, and the authorities there cited.]

381. Ḥasan Bēg Rūmlū, a grandson of Amīr Sultān Rūmlū, hereditary fiefholder of Qazwīn, was born at Qum in 938/1531-2, and was trained from early years to become a leader of the *qurchīs*. In 948/1541-2 he accompanied Shāh Tahmāsp on an expedition to Dizfūl and from that time onwards he took part in most of the king's expeditions. In 953/1546-7, for example, he fought in Georgia, and four years later against the Kurds of Ardalān. At Qum in 985/1578 he did homage to M. Khudābandah, then on his way from Shīrāz to Qazwīn as claimant to the throne, and was taken into his service.

¹ Pp. 245-91 contain extracts from the "Memoirs" as given in the *Tārīkh i Tahmāsiyah* of M. Mahdī b. Hādī Shīrāzī.

Aḥsan al-tawārīkh, a general history in twelve¹ volumes, of which only two are at present known to exist, viz. the eleventh extending from the accession of *Shāh-Rukh* in 807/1405 to 899/1493 or 900/1494-5,² and the twelfth containing the reigns of *Shāh Ismā'il I*, *Shāh Tahmāsp I* and *Shāh Ismā'il II* from 900/1494-5 to 985/1577, the date of completion, with occasional notes on the Sultāns of Rūm, the Chaghatāy Khāqāns, the Uzbek Khāns and much biographical material (obituary notices at the end of each year): *Nūr i 'Uthmāniyah* 3317 = Tauer 162 (vols. xi and xii. Autograph?), *Bodleian* 287 ([vol. xii] lacking A.H. 913 (end)/1508-931/1525. Dated A.H. 1010 (see *J.R.A.S.* 1927 p. 307): *Ethé* described it as old, but undated), *Bāyazīd* 2370 = Tauer 163 (vol. xii. A.H. 1012/1604), *As'ad* 2157 = Tauer 164 (vol. xii. A.H. 1014/1605), *Rieu* Suppt. 55 ([vol. xii]. A.H. 1024/1615), *Bloch* i 474-5 (vols. xi-xii, defective at end. Vol. xi dated A.H. 1089/1678, vol. xii first half of 17th cent.), *Chanykov* 76 (a fragment of vol. xi extending from A.H. 887/1482 to 896/1491), *Dorn* 287 (vols. xi-xii, defective at both ends and extending from A.H. 807/1405 to 984/1576-7), *Leningrad Pub. Lib.* (apparently vol. xii. See *Mélanges asiatiques* iii (St. Petersburg 1859) p. 731).

Edition of vol. xii: *A chronicle of the early Safawīs being* [vol. xii of] *the Aḥsanu't-tawārīkh of Ḥasan-i-Rūmlū. Vol. i (Persian text). Edited by C. N. Seddon. Baroda, 1931** (Gaekwad's Oriental Series, No. lvii). Cf. V. Minorsky's review in *B.S.O.S.* vii, pt. 2 (1934), pp. 449-55.

Extracts: B. Dorn *Muhammedanische Quellen zur Geschichte der südlichen Küstenländer des Kaspischen Meeres*, Theil iv (St. Petersburg 1858), pp. 375-431.

English translation of vol. xii: *A chronicle of the early Safawīs being* [vol. xii of] *the Aḥsanu't-tawārīkh of Ḥasan-i-Rūmlū. Vol. ii (English translation). Translated by C. N. Seddon.*

¹ The volumes here called xi and xii are called Part ix and Part x by Dorn. In some of the manuscripts the volume-numbers do not seem to be clearly indicated.

² According to V. Minorsky, *B.S.O.S.* vii, pt. 4 (1935), p. 993, Dr. W. Hinz proposes to write on the contents of this volume, which he has examined in Leningrad MS.

Baroda, 1934. Cf. V. Minorsky's review in *B.S.O.S.* vii, pt. 4 (1935), pp. 990-3.

Description of vol. xii: C. N. Seddon *Hasan-i-Rumlu's Ahsanū't-tawārikh* (in *JRAS.* 1927, pp. 307-13).

[Autobiographical statements in the *Ahsan al-tawārikh* (for which see *JRAS.* 1927, pp. 308-9, Rieu Suppt. 55).]

382. According to W. Hinz (see *Mitteilungen des Seminars für orientalische Sprachen* xxxvi (Berlin 1933), Westasiatische Studien, p. 20) the

History of the reign of Shāh Ismā'il II (A.H. 984/1576-985/1578) beginning *Sitāyish u sipās i sa'adat-asās i afzūn az hadd u qiyās*, 'Umūmiyah 5162 = Tauer 441 (A.H. 986/1578), is only a slightly altered reproduction of the part of Hasan Rūmlū's *Ahsan al-tawārikh* dealing with the years 984-5/1576-7.

383. *Siyāqi Nizām* composed in 1007/1598-9 and dedicated to Shāh 'Abbās I the

Futūhāt i humāyūn (chronogram), a history of the first 12 years of Shāh 'Abbās I, divided into a preface called *karāmat* and 12 *futūh*, of which only the last (on the conquest of *Khurāsān*, beginning with the middle of Sha'bān 1006/March 1598) seems to exist: Blochet i 484 (part of the preface and the 12th *fath*, def. at end. PICTURES (described in *Revue des bibliothèques*, 1898, p. 140. 1st half of 17th cent.)), Ethé 537 (only preface and 12th *fath*. A.H. 1059/1649).

384. Jalāl al-Dīn Muḥammad, Munajjim, Yazdī, or, more briefly, *Jalāl i Munajjim* was chief astronomer at the court of Shāh 'Abbās I.

(*Tārikh i 'Abbāsī*), a detailed history of Shāh 'Abbās I from his birth to A.H. 1020/1611, including the reigns of Shāh Ismā'il II and Sultān M. *Khudā-bandah*: Bodleian 288 (A.H. 1053/1643), Rieu i 184 (17th cent.), Suppt. 57 (A.H. 1106/1695. Defective at beginning).

385. Of unknown authorship is the

Afdal al-tawārikh, a history of the Ṣafawīs composed

in the reign of Shāh 'Abbās I, A.H. 996/1587-1037/1628 : **Rien** Suppt. 56 (reign of Tahmāsp only, i.e. *Jild ii, daftar 1*. A.H. 1049/1639).

386. Imām-Qulī Khān, the son and successor of Allāh-Wirdī Khān, Bēglarbēgī of Fārs, captured from the Portuguese first the island of Kishm and soon afterwards the town of Hurmūz (Jarūn), after a siege of two months, in the thirty-sixth year of Shāh 'Abbās I, A.H. 1032/1623 (see Malcolm *History of Persia* i p. 546). These victories were celebrated in two epics by a certain "**Qadri**".

(1) *Jang-nāmah i Kishm*: Vatican p. 27 no. 66.

Edition with Italian translation : Luigi Bonelli *Il poemetto persiano Jang-nāma-i Kishm* (in *Rendiconti della R. Accademia dei Lincei*, vi (Rome 1890) pp. 291-303). Cf. G.i.P. ii p. 239.

(2) *Farūn-nāmah*, a *mathnawī* on the capture of Hurmūz with a continuation telling of the execution of Imām-Qulī Khān by Shāh Ṣafī in 1043/1633-4 : **Rieu** ii 681a (A.H. 1109/1697. PICTURES).

387. Iskandar al-shahār bi- Munshī, as he calls himself, or Iskandar Bēg, as he is called in the *Fawā'id i Safawīyah* (see Morley p. 133, n. 2), was born circ. 968/1560. Of his parentage nothing seems to be known. In his early life he was an accountant, but, abandoning this profession, he devoted himself to *inshā'*¹ and obtained an appointment in the royal secretariat. At the beginning of 995/1586-7, when, as he tells us, he was twenty-six years old, he volunteered for military service in al-'Irāq against the rebel supporters of the pretender Tahmāsp Mirzā. In 1001/1592-3 he was appointed one of the *munshī'ān i 'izām* and became a member of the royal retinue. He was thus an eye-witness of many events described by him, and occasionally he mentions expressly that he was a spectator or a participant. A number of such instances has been collected by von Erdmann in the work referred to below. His history in its original shape,

¹ For a *kitāb i tarassul min munsha'āt i Khwājah Iskandar Bēg Munshī* see de Jong 160.

to the end of *Ṣaḥīfah* ii, *Maqṣad* i, was completed in 1025/1616, and the second *Maqṣad* in 1038/1628-9, when, he says, he had reached the age of seventy. According to the *Mir'āt al-ālam* it was in this year that he died.

Tārīkh i 'ālam-ārāy i 'Abbāsī, a history of *Shāh 'Abbās* and his predecessors divided into (1) a *Muqaddimah*, on the origin of the *Ṣafawīs* and the reigns of *Ismā'il* and *Tahmāsp*, (2) *Ṣaḥīfah* i, from the birth of 'Abbās, A.H. 978/1570-1, to his accession, A.H. 996/1587, (3) *Ṣaḥīfah* ii (a) *Maqṣad* i, the first thirty years of his reign to A.H. 1025/1616, (b) *Maqṣad* ii¹ (sometimes called *Ṣaḥīfah* iii), to his death and the accession of *Ṣafī*, A.H. 1038/1629: *Flügel* ii 953 (*Ṣaḥīfah* ii [*Maqṣad* i] and *Maqṣad* ii, the first dated A.H. 1013/1604 (!!)), 954 (A.H. 1110/1699), *Rieu* i 186*b* (early 17th cent., once in possession of *Sultān M. Quṭb-Shāh* (d. 1035/1626), except *Maqṣad* ii and some lacunæ, which have been supplied in a later hand), *Rieu* ii 809*a* (*Maqṣad* ii, lacking biographies at end. A.H. 1038/1629), *Rieu* i 185*b* (17th cent.), 187*a* (*Muqaddimah* and *Ṣaḥīfah* i. A.H. 1070/1660), 187*a* (an earlier recension containing in the preface a eulogy on the *vazīr* *Abū Tālib Khān* and divided into twelve *maqālahs*,² of which the first corresponds to the *Muqaddimah* and *Ṣaḥīfah* i of the later recension, while the remaining eleven are extremely short and deal mainly with the qualities of *Shāh 'Abbās*. Defective at end. 17th cent.), 186*b* (slightly defective at beginning and end. 18th cent.), 187*b*-188*b* (seven copies, incomplete), *Rieu* ii 808*b* (*Muqaddimah* and reigns of *Ismā'il* and *Tahmāsp* in the earlier recension, defective at both ends. 17th cent. (?)), *Rieu* iii 1066*a* (*Muqaddimah* and *Ṣaḥīfah* i (divided into twelve *maqālahs*). 17th cent.), *Rieu* Suppt. 59 (*Ṣaḥīfah* ii [*Maqṣad* i] and *Maqṣad* ii, defective. A.H. 1060/1650),

¹ It is clear from the author's statements at the end of [some copies of ?] *Ṣaḥīfah* i and at the beginning of [some copies of ?] *Maqṣad* ii that the first thirty years of *Shāh 'Abbās's* reign form *Maqṣad* i of *Ṣaḥīfah* ii and that the rest of the reign forms *Maqṣad* ii of the same *Ṣaḥīfah*. In most of the catalogues the term *Ṣaḥīfah* ii is used as meaning *Ṣaḥīfah* ii, *Maqṣad* i, only.

² These twelve *maqālahs* seem to be differently placed in different manuscripts. They are, for example, described as forming the *Muqaddimah* in Browne Coll. H. 13.

Lindesiana p. 157 nos. 163 (vol. i [= *Muqaddimah* and *Šahīfah* i ?]. A.H. 1036/1626-7), 915 ([complete ?]. A.H. 1079/1669), 916 (vol. ii, pt. 2 [= *Maqṣad* ii ?]. A.H. 1213/1798-9), 434 (imperfect), **Ivanow** Curzon 20 (*Šahīfah* ii (both *Maqṣads*). A.H. 1041/1632 ?), **Ivanow** 89 (A.H. 1079-80/1688-70), 90-93 (three complete copies and one of *Šahīfah* i), **Ivanow** 2nd Suppt. 927 (*Muqaddimah* and *Šahīfah* i. A.H. 1229/1814), **Bānkipūr** vi 521 (*Šahīfah* ii [*Maqṣad* i] and *Maqṣad* ii. A.H. 1043/1633-4), 519 (*Muqaddimah*, *Šahīfah* i and *Maqṣad* ii. 19th cent.), 520 (ditto. 19th cent.), 522 (*Šahīfah* ii [*Maqṣad* i] and *Maqṣad* ii. 18th cent.), **Browne** Pers. Cat. 73 (*Maqṣad* ii. A.H. 1050/1640), 71 (*Muqaddimah* and *Šahīfah* i. N.d.), 72 (*Šahīfah* ii [*Maqṣad* i]. N.d.), **Browne** Coll. H. 13 (12) = Houtum-Schindler 20 (*Muqaddimah* divided into twelve *maqālahs* and *Šahīfah* i. A.H. 1095/1684), H. 14 (13) = Houtum-Schindler 20 (*Šahīfah* ii [*Maqṣad* i] and *Maqṣad* ii. A.H. 1055/1645), **Browne** Suppt. 849 (*Šahīfah* ii (both *Maqṣads* apparently.) Christ's), **Ethé** 538 (A.H. 1050/1640), 539 (A.H. 1052/1642), 540-54 (fifteen copies, complete and incomplete, dating from A.H. 1058/1648 onwards), **I.O. D.P.** 690A (*Šahīfah* i and *Maqṣad* ii. 18th cent.), 690B (*Muqaddimah* and *Šahīfah* i. 17th cent.). **Bodleian** 289 (lacks *Maqṣad* ii. A.H. 1055/1645), 290-9 (ten copies, complete and incomplete), **‘Umūmiyah** 4976 = Tauer 443 (*Šahīfah* ii [*Maqṣad* i] and *Maqṣad* ii. A.H. 1056/1646), **R.A.S. P.** 140-5 = Morley 139-44 (six copies, all incomplete, one dated A.H. 1059/1649), **Āsafīyah** i p. 266 nos. 261 (2nd half. A.H. 1062/1652), 635 (1st half. A.H. 1195/1684), p. 248 nos. 990-1, **Edinburgh** 240 (A.H. 1064/1653), 84 (18th cent.), **Būhār** 56 (*Maqṣad* ii. A.H. 1074/1665), 52 (complete. A.H. 1096/1684-5), 53 (fragment. ‘Ālamgīr’s reign), 54 (*Šahīfah* ii [*Maqṣad* i]. 17th cent.), 55 (*Maqṣad* ii. 18th cent.), **Majlis** 264 (*Šahīfah* ii [*Maqṣad* i] and *Maqṣad* ii. A.H. 1076/1665-6), 263 (*Muqaddimah* and *Šahīfah* i), 265 (*Šahīfah* ii (*Maqṣad* i only ?)), **Berlin** 18 (ii) 7 (*Šahīfah* i and first nine years of *Šahīfah* ii. A.H. 1077/1666), 443 (*Muqaddimah* and *Šahīfah* i. A.H. 1218/1803-4), 444 (*Šahīfah* i. A.H. 151 = 1051/1641 (?)), 445 (*Šahīfah* ii, *Maqṣad* i. A.H. 1094/1683), 446 (*Maqṣad* ii), **Bloch** i 476-83 (eight copies, all incomplete,

dating from 17th cent. onwards), iv 2321 (*Muqaddimah* and *Ṣahīfah* i. Latter half of 17th cent.), **As'ad** 2088 = Tauer 444 (*Ṣahīfah* i and *Maqṣad* ii, defective at end. A.H. 1092/1681), **Khālīs Efendi** 2783 = Tauer 446 (*Ṣahīfah* ii (apparently *Maqṣad* i only) slightly defective. Circ. A.H. 1100/1688-9), 3857 = Tauer 448 (*Ṣahīfah* i. A.H. 1159/1746), **D.M.G.** 15 (*Ṣahīfah* ii [*Maqṣad* i] and *Maqṣad* ii. 17th cent.), **Lahore** Panjab Univ. Lib. (*Ṣahīfah* ii [*Maqṣad* i] and *Maqṣad* ii. A.H. 1120/1708-9. See *Oriental College Magazine* vol. ii, no. 3 (Lahore, May 1926), p. 68), **Chanykov** 93-4 (A.H. 1135/1723), **Hakimoghlu 'Alī Pāshā** 704 = Tauer 447 (*Ṣahīfah* i. A.H. 1159/1746), **Leningrad** Mus. Asiat. (*Maqṣad* ii. A.H. 1170/1756. See *Mélanges asiatiques* ii (St. Petersburg 1852-6) p. 58), Pub. Lib. (2 copies. See *Mélanges asiatiques* iii (St. Petersburg 1859), p. 731), **Mashhad** iii p. 91 (defective. A.H. 1181/1767-8), **Aligarh** Subh. MSS. p. 59, **Aumer** 230 (*Ṣahīfah* ii [*Maqṣad* i]), **Bukhārā** Semenov 26 (*Ṣahīfah* i), **Rehatsek** p. 84 no. 23 (*Ṣahīfah* ii [*Maqṣad* i] and *Maqṣad* ii), **Salemann-Rosen** p. 13 nos. 73, 169, 577 (*Ṣahīfah* ii [*Maqṣad* i presumably]), 929 (*Ṣahīfah* iii [= *Maqṣad* ii presumably]).

For a history of **Shāh Ṣafī** ascribed by Dorn to Iskandar Munshī and described by him as a continuation of the *Tārīkh i 'ālam-ārāy i 'Abbāsī* see p. 314 *infra*.

Edition: **Tihirān** 1313-14/1896-7 (see Harrassowitz's Bücher-Katalog 430 (1931) no. 639).

Extracts: B. Dorn *Muhammedanische Quellen zur Geschichte der südlichen Küstenländer des Kaspischen Meeres*, **St. Petersburg** 1850-8*, Theil iv, pp. 238-421 and 510-14.

Descriptions: (1) *De manuscripto persico Iskenderi Manesii eruditius huc usque incognito disseruit Franc. Erdmann*. **Kazan**, 1822 (see Zenker ii p. 61 no. 789, *Z.D.M.G.* xv (1861), p. 457, Morley p. 135). This is a description of a manuscript containing only *Ṣahīfah* ii, which was subsequently acquired for the **Kazan University Library**. (2) *Iskender Munschi und sein Werk. Von . . . F. von Erdmann* (in *Zeitschrift der Deutschen Morgenländischen Gesellschaft* xv (1861) pp. 457-501). (3) *Browne Lit. Hist.* iv 107-10 (some details of the *Muqaddimah*).

[Autobiographical statements in the preface and elsewhere (see Rieu i 185b-187a, iii 1082a, and especially Erdmann's article mentioned below); *Mir'āt al-'ālam* (Rieu i 125) fol. 483b (cited Rieu iii 1082a as authority for date of Iskandar's death (1038)); *Iskender Munschi und sein Werk. Von ... F. von Erdmann* (in *Z.D.M.G.* xv (1861), pp. 457-501); *Bānkīpūr* vi p. 178; *Ency. Isl.* under Iskandar Beg Munshī.]

388. **Mirzā Bēg**¹ b. Ḥasan Ḥasanī² **Junābādī** was in the train of *Shāh 'Abbās* at the conquest of *Ādharbāyjan*.

Raudat al-Safawīyah, a flowery history of the Ṣafawī dynasty from its origin to the beginning of *Shāh Ṣafī*'s reign (A.H. 1038/1628), begun in 1023/1614-15: Rieu Suppt. 58 (defective at end. A.H. 1052/1643), *Lālā Ismā'il* 346 = Tauer 449 (defective at beginning. A.H. 1082/1671-2).

389. Of unknown authorship is a short

History of Shāh 'Abbās I and *Shāh Ṣafī* to the capture of Erivan [in 1045? see Rieu i p. 189a] (beg. *Ammā bi-dān kih Shāh 'Abbās pisar i Shāh Khudā-bandah ast*): Berlin 447 (before A.D. 1672).

390. **Mir M. Ḥusain Ḥusainī Tafriṣhī**, the author of a number of model letters etc. collected in 1087/1676-7 (Flügel i 281 (2)), wrote also

A sketch (35 foll.) of *Shāh Ṣafī's reign* from A.H. 1038/1628-9 (the year of his accession) to A.H. 1041/1631-2 (headed *Mabādī i tārikh i zamān i Nawwāb i riḍwān-makān kih marḥūm i maghfūr Mir M. Ḥusain al-Ḥusainī Tafriṣhī ba-'unwān i namūnah nawishtah and*): Flügel i 281 (1).

391. **M. Ma'sūm b. Khwājagī Iṣfahānī**, apparently a Master of the Horse ("kih ba-khidmat i ishrāf i iṣṭabl nāmwar [ma'mūr?] ast"), is said by Aumer to describe himself in the preface as the author of

¹ M. *Khalil* calls him *Amīr Bēg* when citing him as an authority in the *Majma' al-tawārikh* (see Berlin 436).

² al-Ḥusainī according to Tauer.

A history of Shāh Ṣafī from his accession on 24 Dhū 'l-Ḥijjah 1037/1627 [*sic*] to the accession of Shāh 'Abbās II on 16 Ṣafar 1052/1642, beginning with the words *Sitāyish u niyāyish Raḥīmī rā sazāst* and ending with chapters on (1) the author himself, (2) the Ziyād-Oghlī family and the town of Ganjah : **Aumer** 31 (A.H. 10724/1663-4).

Presumably identical with this, in spite of discrepancies in the descriptions, is the work described by Dorn as

A continuation of the *Tārīkh i 'ālam-ārāy i 'Abbāsī* written by the author himself, containing the history of Shāh Ṣafī during the years 1038-1052 and the accession of 'Abbās II on 16 Ṣafar 1052, possibly entitled *Khulāṣat al-siyar* (as seems to be suggested by a passage in the *Khātimah*), beginning with the words *Arāyish i 'unwān i jarā'id* and having before the *Khātimah* chapters on (1) the author himself, (2) Murtadā-Qulī Khān Ziyād-Oghlī, Governor of Ganjah, "sous la protection duquel Iskender Mouchi composa cet ouvrage," and the town of Ganjah itself : **Dorn** 303 (1) = Dorn A.M. p. 382. Apparently another copy of the same work is **Leyden** v p. 230 no. 2637 (ending abruptly with the year 1044/1634-5). De Goeje, the author of this part of the Leyden catalogue, assumes the identity of this work with Dorn 303 (1), and mentions that in the Leyden manuscript no special title is given to it. He does not quote the opening words. F. Teufel had hoped to settle this question of identity by a comparison of the three manuscripts (see *Z.D.M.G.* xxxvi (1882) p. 82), but doubtless this was one of the projects frustrated by his early death.

392. 'Imād al-Daulah Mirzā M. Tāhir "Wahīd" b. Mirzā Ḥusain Khān Qazwīnī, after serving as *munshī* to the Wazīrs Mirzā Taqī al-Dīn M. and Khalīfah Sultān, was appointed in 1055/1645, as he tells us, Historiographer (*Maḡlis-nawīs*) to Shāh 'Abbās II. According to the *Zīnat al-tawārīkh* (B.M. Add. 23515 (Rieu i 135-6, cf. p. 147 *supra*), fol. 689b, cited by Rieu, who inadvertently calls the work *Zīnat al-maḡālīs*), he became Wazīr in 1101/1689-90 and remained eighteen years in office. "Ḥazīn," who was born at Isfahān in 1103/1692, and who had seen "Wahīd" four or five times in his father's house after his

resignation, says that he was appointed to the *Wizārat i a'zam* in *Shāh Sulaiman's* time and resigned it some years after the beginning of *Shāh Sultān-Husain's* reign (A.H. 1105/1694-1135/1722). "*Hazīn*" says that he was nearly a hundred years old when he died, but he does not mention the date of that occurrence. The date 1110/1698-9 is given by the *Zubdat al-gharā'ib* (cited by Rieu), the *Khulāṣat al-afkār*, and other authorities,¹ but Rieu points out that a letter of his dated A.H. 1111/1699-1700 is mentioned in the B.M. Turkish catalogue and that according to the *Zīnat al-tawārīkh* *Fath-'Alī Khān* succeeded him as *Wazīr* in 1120/1708-9. *Tāhir* "*Waḥīd*" was regarded as the greatest stylist of his time. His *Inshā'*, or *Munsha'āt*, has been published several times in India (Calcutta 1826°, Lucknow 1260/1844*, 1868°, 1873°), and there are several manuscripts recorded (e.g. Rieu ii 810b, iii 1019a, Bodleian 1387-8, Ross and Browne 190, Blochet i 684, Browne Suppt. 703, 1259, Ivanow 2nd Suppt. 955).

According to the *Ātash-kadah* "*Waḥīd's*" poems were praised only on account of their author's rank. For manuscripts of his *dīwān* see *Bānkīpūr* iii 365, *Ethé* 1653-5, *Ivanow* 820-1, *Flügel* i 633, *Vollers* 944 [?]. For a manuscript of two of his *mathnawīs*, (1) untitled, (2) *Nāz u Niyāz*, see *Bānkīpūr* 366. Another, *Gulzār i 'Abbāsī*, is included in Rieu Suppt. 376 (fol. 96b). For the *Khuld i barīn* of his brother, *M. Yūsuf* "*Wālih*", see p. 131 *supra*.

(*'Abbās-nāmah*), or (*Tārīkh i Tāhir i Waḥīd*), or (*Tārīkh i Shāh 'Abbās i Thānī*),² a history of the first fifteen years of the reign of *Shāh 'Abbās II* (acc. 1052/1642 at the age of ten, d. 1077/1666), i.e. to the end of 1066/1656: *Rehatsek* p. 88 no. 27 (A.H. 1054/1644-5 (!)), *Dorn* 303 (2) = *Dorn A.M.* p. 382 no. 29 (b) (extends to A.H. 1074/1663, the date of transcription. (Autograph ?)), *Rieu* i 189b (17th cent.), 190a (18th cent.), 190b (early 19th cent.), iii 1019b (A.D. 1742), Suppt. 60 (extending

¹ The date cited by Rieu from the *Riyāḍ al-'arīfīn* seems to be a corrupted date for the death of "*Waḥīd*" *Tabrizi*.

² The *Bānkīpūr* MS. is endorsed in one place as "*Reyazul Akhbar*", and in another as *Riyāḍ al-tawārīkh i Tāhir i Waḥīd*.

to A.H. 1073-4/1663, the 22nd year of the reign. A.H. 1152/1739), 61 (with the same continuation, but defective at the beginning. 18th cent.), **Ḥamidiyah** 904 = Tauer 451 (17th cent.), **Rāghib** 1211 = Tauer 452 (transcribed from the preceding ?), **Ethé** 555 (n.d.), 556 (n.d.), 557 (defective at beginning. A.H. 1155/1742), **I.O.** D.P. 688A (18th cent.), 688B (early 19th cent.), **Āṣafiyyah** i p. 226 no. 341 (A.H. 1207/1792-3), **Bānkīpūr** vi 523 (defective at end. 18th cent.), **Būhār** 57 (defective. 18th cent.), **Bodleian** 301, **Eton** 174, **Browne** Pers. Cat. 75 i (A.H. 1218/1803), **Ivanow** 2nd Suppt. 928 (early 19th cent.), **‘Aligarh** Subh p 58 no. 955 (3).

Short extract: B. Dorn *Muhammedanische Quellen zur Geschichte der südlichen Küstenländer des Kaspischen Meeres*, Theil iv, **St. Petersburg** 1858, pp. 532-3.

[Autobiographical statements in the ‘*Abbās-nāmah* (see Rieu i 189b-190a); *Qīṣaṣ al-Khāqānī* (Rieu i 190b) fol. 164a; *Tadhkirah i Tāhir i Naṣrābādī* (I.O., D.P. 587 foll. 8a-9b); *Kalimāt al-shu‘arā’* (Sprenger p. 114); *Hamīshah bahār* (Sprenger p. 130); *Muntakhab al-ash‘ār* (Bodleian 379) no. 706; *Riṣād al-shu‘arā’* (Ivanow Curzon 57 no. 2456); “Ḥazīn” *Tadhkirat al-mu‘āṣirīn* (I.O., D.P. 586, fol. 25b; Sprenger p. 137); *Sarw i āzād* (Ivanow Curzon 58 fol. 33b); *Dīwān i muntakhab* (Sprenger p. 151); *Ātash-kadah* no. 549; *Khulāṣat al-kalām* (Bodleian 390) no. 73; *Khulāṣat al-afkār* (Bodleian 391) no. 298; *Makhzan al-gharā’ib* no. 2976; Hammer-Purgstall *Geschichte der schönen Redekünste Persiens* pp. 380-3; *Majma‘ al-fuṣahā’* ii p. 50; Rieu i 189b-190a, Suppt. 60; Bānkīpūr iii pp. 172-3; Browne *Lit. Hist.* iv 264; *Ency. Isl.* under *Tāhir Waḥīd*.]

393. **M. Tāhir b. M. Yūsuf Qazwīnī** dedicated to *Shāh ‘Abbās II* (A.H. 1052/1642-1077/1666) a history of which the title appears to be

Khulāṣah i maqāl (beg. *Nikūtarīn kalāmī kih nuktaḥ-dānān i ma‘ānī*), and of which the sole recorded copy is defective, containing only two chapters ((i) a short account of Muḥammad and the Twelve Imāms, (ii) on *Shāh Abbās’s* ancestors from *Ṣafī*

al-Dīn Ishāq onwards): **Bodleian** 300 (ends with A.H. 985/1578, the year of Ismā'il II's death).

394. **Abū'l-Qāsim Ḥaidar Bēg Īwāghli** was Īshik Āqā-sī in the time of Shāh 'Abbās I. Shāh Ṣafi appointed him Door-keeper (*Darbān*) of the royal Ḥarīm at Isfahān and in 1046/1636-7 Īshik Āqā-sī Bāshī. In 1075/1664-5 he was put to death by Shāh 'Abbās II.

Majma' al-inshā, or *Nuskhah i jāmi'ah i murāsālāt i ūlū 'l-albāb*, dedicated to Shāh Ṣafi but completed under 'Abbās II (reigned 1052/1642-1077/1666), a collection of letters to and from the rulers of Persia and adjacent countries, royal diplomas and other documents from the time of Alp Arslān to that of 'Abbās II, divided into two *juz*' ((1) Pre-Ṣafawid documents, (2) documents of the time of the first seven Ṣafawids in seven *fasls*) and a *khātimah* (letters of elegant writers and select chronograms): **Rieu** i 389 (lacks *Fasl* 7 of *Juz* ii and the *khātimah*. 17th cent. FULL ANALYSIS), Suppt. 398 (somewhat defective. 17th cent. Contents described in **Rieu's** Turkish Cat. p. 86).

[Autobiographical statements (for which see **Rieu** i 389a); *Qisaṣ al-Khāqānī* (**Rieu** i 190b) foll. 45, 147; **Rieu** i 389a iii, 1087 *ad* 389a, Suppt. 398.]

395. **Walī-Qulī Shāmlū** b. Dāwud-Qulī left Harāt in his youth and became *Mustaufī* to Malik Nuṣrat Khān in Sijistān. Some years later he went to Qandahār and became superintendent of the palace to Dhū 'l-Faqār Khān, the Governor, but he was dismissed by Manṣūr Khān, who succeeded in 1073/1662-3. Then, at the age of 38, he found leisure to begin the

Qisaṣ al-Khāqānī (a chronogram = 1073, the date of commencement, but towards the end A.H. 1076/1665-6 is often mentioned as the current year, and later dates to A.H. 1085/1674-5 occur), a history of Shāh 'Abbās II from his accession (A.H. 1052/1642) to his death (A.H. 1077/1666) with an account of his predecessors: **Bloch** i 485 (A.H. 1124/1712), **Rieu** i 190b (A.H. 1128/1716 ?).

396. Shaikh Husain b. Shaikh Abdāl Zāhidi was a descendant of Shaikh Zāhid Gilānī, who was the spiritual director of Shaikh Ṣafī al-Dīn Ishāq, the ancestor of the Ṣafawīs. He was from his youth attached to the service of the Ṣafawīs, but after the conquest of Qandahār by Shāh 'Abbās II in 1059/1649 he was compelled by old age to seek seclusion. It was to Shāh Sulaimān (reigned 1077/1667–1105/1694) that he dedicated his

Silsilat al-nasab i Safawīyah, an account of the Ṣafawī family, especially of Ṣafī al-Dīn Ishāq (for whom see *Ency. Isl.*) and the six succeeding heads of the family (Ṣadr al-Dīn, Khawājah 'Alī, Ibrāhīm called Shaikh Shāh, Junaid, Sultān Haidar, Shāh Ismā'il) with a *khātimah* relating to Shaikh Zāhid Gilānī and his descendants: **Browne** Coll. H. 12 (11) = **Houtum-Schindler** (n.d. 5 pictures), **Chanykov** 92 (from which a short extract was given with French translation by Khanikoff in *Mélanges asiatiques* i pp. 580–3).

Edition: *Silsilat al-nasab i Safawīyah . . . Silsilāt-ul-Nāssāb Généalogie de la dynastie Sāfiy de la Perse par Cheik Hossein fils de Cheik Abdāl Zāhedī*. **Berlin** 1343/1924–5* (Publications Iranschāhr No. 6).

Descriptions: *Note on an apparently unique Manuscript History of the Safawi Dynasty of Persia*. By Edward G. Browne (in the *Journal of the Royal Asiatic Society*, July 1921, pp. 395–418). Cf. F. Babinger's remarks thereon in *Der Islam* xii (1921–2) pp. 231–3.

397. A certain Bijan, who describes himself as Tārīkh-i-Ṣafawī-Khwān, wrote for a grandson of Rustam Khān's

An account of the life and times of Rustam Khān, a general of Georgian birth distinguished in the wars against the Turks, who became *Yasāwal i Suhbat* (personal attendant) to Shāh 'Abbās I in 1012/1603–4, *sardār* in 1033/1623–4, *Dīwān-bēgī* in 1036/1626–7, *Sīpah-sālār* and *Bēglarbēgī* of Ādharbāyjan in 1042/1632–3, was commander in Khurāsān at the accession of Shāh 'Abbās II in 1052/1642 and was put to death in this year: **Rieu** i 188b (A.H. 1104/1693).

398. In the reign of Shāh Sulaimān (A.H. 1077/1666–1105/1694) was written

Shāhanshāh-nāmah, a *mathnawī* dealing apparently with the history of the Ṣafawīs: **Mehren** 131 (chap. x only (on the reign of Shāh Ṣafī A.H. 1038–1052). A.H. 1120/1710 ?).

399. **M. Ibrāhīm** b. Zain al-‘ābidīn **Naṣīrī**¹ belonged to a family of which several members had held high office under the Ṣafawīs. His grandfather Tālib Khān had been *Wazīr i Dīwān i A‘lā*. In 1110/1698–9 he was appointed *Majlis-nawīs* or court historiographer.

Dastūr i shahriyārān, a pompous history of Shāh Sultān-Husain (who reigned from 1105/1694 to 1135/1722): **Rieu** Suppt. 62 (damaged and defective at end, breaking off in the year 1110/1698–9. 18th cent.).

400. **Raḍī al-Dīn Tafrishī** compiled from the information of trustworthy persons

A history of Persia from the death of Shāh Sultān-Husain to the death of Karīm Khān Zand A.H. 1193/1779: **Rieu** ii 798b (A.H. 1197/1783).

401. The fall of Shāh Sulaimān II (see p. 320, n. 1, *infra*) in 1163/1750 was followed by the departure of some of his descendants to India. Sultān Dāwud Mirzā entered the service of ‘Ālamgīr II (reigned A.H. 1167/1754–1173/1759) and subsequently went to Bengal, where he died at Murshidābād in 1204/1789. Prince **M. Khalīl** b. Dāwud Mirzā b. Shāh Sulaimān II went to India from Iṣfahān in 1192/1778.

Majma‘ al-tawārīkh, a history of Persia from the insurrection of the Ghilzah Afghāns at Qandahār A.H. 1120/1708–9 to the year 1207/1792–3, the date of completion, with a detailed account of the life of Shāh Sulaimān II: **Berlin** 436, I.O. 3750.

402. **Abū ‘l-Ḥasan** b. **Ibrāhīm Qazwīnī** dedicated to his royal master **Abū ‘l-Faṭḥ Sultān Muḥammad Mirzā Bahādur Khān Ṣafawī**, the last Ṣafawī to be called a king (in 1200/1785), who

¹ This *niṣbah* is said to indicate descent from **Naṣīr al-Dīn al-Ṭūsī**.

fled to Sind in 1205/1790-1 and settled at Lucknow in 1210/1795-6, the

Fawa'id i Safawīyah, a history of the Ṣafawīs and of the rulers in "rebellion" against them (Ghilzai Afghāns, Kachalātīs, Afshārs, Abdālīs, Zands and Qājārs) to A.H. 1211/1796-7, the date of composition (with a continuation to A.H. 1216/1801-2, in *Ethé* 567 to A.H. 1220/1805-6): *Rieu* i 133a (early 19th cent.), 134b (an enlarged recension omitting the rulers in rebellion but incorporating *Guftārs* 4 and 5 of *Maqālah* vi and *Maqālah* vii of the *Tārīkh i Īlchī i Nizām-Shāh* (see pp. 113-14 *supra*). Defective at beginning. Early 19th cent.), *Edinburgh* 86 (only the section on the Qājārs. A.H. 1223/1808-9), *Ivanow* 98 (early 13th cent. H.), *Berlin* 534 (2) (A.H. 1265/1848-9), *Browne* Pers. Cat. 62, *Ethé* 567, *R.A.S.* P. 146 = *Morley* 145.

403. **M. Mahdī b. M. Hādī Shirāzī** lived in the time of Abū 'l-Faṭḥ Sulṭān M. Mirzā [*Bahādur Khān Ṣafawī*, the last Ṣafawī to be called a king (in 1200/1785), who fled to Sind in 1205/1790-1 and settled at Lucknow in 1210/1795-6].

Tārīkh i Tahmāsiyah, a history based largely on the *Tārīkh i Īlchī i Nizām-Shāh* (see p. 113 *supra*) and dealing chiefly with the Ṣafawīs (the first two being treated most fully) but also with the rulers of Ṭabaristān, Gilān and Rūm (to Sulaimān b. Salīm d. 974/1566) and some Indian dynasties (the *Mughals* down to Aḥmad Shāh, who reigned A.H. 1161/1749-1167/1754): *Berlin* 412.

404. **M. Hāshim b. S. M. Mirzā** was the fifth son of Shāh Sulaimān II¹ and was born at Mashhad A.H. 1165/1751-2. He and his elder brother Qāsim Mirzā were well treated by Karīm Khān Zand and they lived partly in Shirāz and partly in Iṣfahān.

Tadhkirah i Āl i Dāwud or *Ziwar i Āl i Dāwud*, written A.H. 1218/1803-4 (but later dates occur), a history of Shāh Sulaimān II and his family in a *muqaddimah* (on Amīr Qiwām al-Dīn Ṣādiq and his descendants), two *bābs* ((1) on

¹ b. at Iṣfahān A.H. 1126/1714, proclaimed king by some Arab Khāns at Mashhad A.H. 1163/1750, reigned 40 days, died A.H. 1176/1763. His mother was a daughter of Shāh Sulaimān I.

Mirzā M. Dāwud al-Ḥusainī, Shāh Sulaimān II's father, and his children, (2) on Shāh Sulaimān II) and a *khātimah* (copies of title-deeds and other documents relating to the family estates): **Rieu** i 191b (lacks *khātimah*. A.H. 1226/1811), Suppt. 64 (19th cent.), **Ivanow** 99 (A.H. 1226/1811).

405. Miscellaneous works relating to the Ṣafawids :—

(1) *Baṣīrat-nāmah dar guḏhārish u istilā i Afghān bar Isfahān dar zamān i daulat i Shāh Sulṭān-Ḥusain*, a condensed translation by 'Abd al-Razzāq b. Najaf-Qulī (d. 1243/1827–8. See the section HISTORY : PERSIA : QĀJĀRS below) of the Turkish version (*Tārīkh i saiyāh dar bayān i zuhūr i Aghwāniyān u sabab i inhidām i daulat i Shāhān i Ṣafawiyān*) of the Polish Jesuit missionary Judas Thaddaeus Krusinski's *Tragica vertentis belli Persici historia per repetitas clades ab anno 1711 ad annum 1728 continuata*.

(2) *Sharḥ i waqā'i' u sawānih i dār al-salṭanah Tabriz etc.*, an account of the hostilities round Tabriz in 1137/1724–5 and the following years (apparently until 1142/1729–30, since the account ends with a chronogram for that year) during the Turkish operations against the town under Ḥakīm-oghlu 'Alī Pāshā (and others ?) : **Berlin** 438.

(3) *Tārīkh i fārisī fī wilādat al-Sulṭān Abī 'l-Muẓaffar Shāh Tahmāsp ma' istikhraj saiyārāt milādihi wa-nujūm jāli'ihī wa-majāli' sā'āt sa'ādatihī yurattibuhū 'l-muqarrab 'Alī b. al-Ḥusain al-Kāshānī bi-ishārat al-anīr al-muqarrab al-Sulṭānī Sa'iyid al-Sharīf al-Thānī wa-hādḥā nuskhah aṣṭīyah tulaqqā bi-'l-qabūl 'ind ḥaḍrat [sic] al-Sulṭānīyah* : **Salemann-Rosen** p. 13 no. 620.

(4) *Tārīkh i pādshāhān i Ṣafawīyah*, author not stated : **Madras**.

406. For the (*Tārīkh i Ilchī i Nizām-Shāh*), of Khawrshāh b. Qubād al-Ḥusainī, a general history to A.H. 970/1562–3, containing valuable information concerning Shāh Ismā'il and Shāh Tahmāsp, see p. 113 *supra*.

For the (*Tārīkh i Haidarī*), of Ḥaidar b. 'Alī Ḥusainī Rāzī, a

general history completed in 1028/1618-19 and containing valuable information concerning the Ṣafawids, see p. 124 *supra*.

For the *Zubdat al-tawārīkh*, of Kamāl Khān b. Jalāl, a general history including a detailed account of the Ṣafawids to 1063/1652, see p. 130 *supra*.

For the *Khuld i barīn*, of M. Yūsuf "Wālih", a general history composed in 1078/1667-8 and containing information concerning the Ṣafawids to the time of Shāh Sulaimān, see p. 131 *supra*.

For the *Zubdat al-tawārīkh*, of M. Muḥsin, a general history compiled in 1154/1741-2 and containing a short but valuable contemporary record of the decline of the Ṣafawids and the rise of Nādir, see p. 136 *supra*.

C. HISTORY OF PERSIA: (1) NĀDIR SHĀH

407. Mirzā M. **Mahdī Khān** "Kaukab" b. M. Naṣir **Astarābādi** was private secretary to Nādir Shāh, who in 1160/1747, the last year of his life, sent him with Muṣṭafā Khān Shāmlū on a mission to the Sultān of Turkey. He is the author of a collection of letters (*inshā'*) as well as of the Chaghatāy-Persian dictionary entitled *Sanglākh* and the Chaghatāy grammar in Persian entitled *Mabānī 'l-lughāt*.

(1) *Tārīkh i Nādirī* or *Tārīkh i Jahān-gushāy i Nādirī*, a history of Nādir Shāh with, in some copies, an appendix dated 1171/1757-8 in praise of M. Ḥasan Khān Qājār: **Mehren** 62 (n.d.), 63 (A.H. 1179/1765-6), **Lindesiana** p. 183 no. 154 ("Circ. 1760"), no. 409 ("Circ. 1760"), **Rieu** i 192a-195a (14 copies, one dated A.H. 1182/1768 and another A.H. 1184/1770), iii 1066a (slightly defective. 18th cent.), **Suppt.** 65 (breaks off in the year 1147/1734-5. 19th cent.), **Ethé** 558-65 (one of these dated A.H. 1188/1774 and another 1192/1778), **I.O.** 3920, 3932, **I.O. D.P.** 213, 605, 770A and B, **Ross and Browne** 11 (A.H. 1202/1787-8), **Browne** **Suppt.** 252 (A.H. 1188/1774-5. Christ's), 253 (n.d. King's 101), **Browne** **Coll. H.** 18 (12) (A.H. 1244/1828), **Bodleian** 302-6 (of which two are dated A.H. 1197/1783), 1971, **Berlin** 448-53 (one dated A.H. 1197/1783), **Bloch** i 486 (A.H. 1198/

1783-4), 487 (A.H. 1214/1799-1800), **Ivanow** 94-7, **Ivanow** Curzon 21 (A.H. 1229/1814), **‘Āṭif Efendi** 1841 = Tauer 453 (circ. A.H. 1200/1785-6), **Dorn** 304 (A.H. 1203/1788), **As‘ad** 2180 = Tauer 454 (A.H. 1205/1790 (?)), 2183 = Tauer 460 (A.H. 1244/1829), 2182 = Tauer 461 (A.H. 1248/1833), 2181 = Tauer 462 (A.H. 1250/1834), **Ḥasan Ḥusni** 836 = Tauer 455 (A.H. 1205/1791), **Rosen** Inst. 19 (n.d.), 20 (A.H. 1216/1801-2), **Khālīs Efendi** 2206 = Tauer 456 (A.H. 1217/1802), 3927 = Tauer 457 (A.H. 1239/1824), 3926 = Tauer 458 (A.H. 1240/1825), **R.A.S.** P. 147 = Morley 146 (PICTURES), P. 148 = Morley 147 (A.H. 1225/1810), **Āṣafiyah** i p. 236 nos. 431 (n.d.), 435 (A.H. 1252/1836-7), p. 256 no. 474 (“*Nādir-nāmāh*” (?). A.H. 1229/1814), **Lahore** Panjab Univ. Lib. (4 copies, dated A.H. 1230/1815 etc. See *Oriental College Magazine*, vol. ii, no. 3 (Lahore, May 1926), p. 68), **Bānkipūr** vi 524 (A.H. 1231/1816), **‘Aligarh** Subh. p. 59 no. ۵۵۵ (? *Tārīkh i Nādirī*. Defective at beginning. A.H. 1236/1820-1), p. 58 nos. ۵۵۵ (A.H. 1245/1829-30), ۵۶۵ (n.d.), **Majlis** 237 (A.H. 1239/1823-4), **‘Umūmiyah** 4955 = Tauer 459 (A.H. 1240/1825), **Būhār** 48 (19th cent.), 49, **Aumer** 232, **Bukhārā** Semenov 35, **de Jong** 177, **Rehatsek** p. 86 no. 26, **Salemman-Rosen** p. 13 nos. 96, 621*, 622, **Leningrad** Pub. Lib. (see *Mélanges asiatiques* iii (St. Petersburg 1859), p. 731), Mus. Asiat. (defective. See *Mélanges asiatiques* vii (1876), p. 403), **Vollers** 987 (1).

Editions: **Tabriz** 1260/1844 (484 pp. See Dorn in *Bulletin hist.-phil. de l'Acad. Imp. de St.-Petersbourg*, iii (1845-6) p. 203, Zenker ii no. 755, where the number of pages is given as 454), 1268/1852°, 1271/1854-5 (see *Katalog der Bibliothek der D.M.G.*, Erster Band: Drucke, Leipzig 1900, p. 359), 1272/1855-6 (*vid. ibid.*), 1287/1870°, [*Calcutta*,] 1845°, [*Tihrān* ?] 1262/1846 (see *Mélanges asiatiques* v (St. Petersburg 1868) p. 519), [*Tihrān* ?] 1263/1847°, [*Tihrān* ?] 1266/1850 (see *Mélanges asiatiques* v p. 519), [*Tihrān*,] 1296/1879°, **Bombay** 1265/1848°, 1875°, **Lahore** 1921*.

French translation: *Histoire de Nader Chah . . . Traduite d'un manuscrit persan . . . par Mr. [afterwards Sir William] Jones*. **London** 1770°, and also in *The Works of Sir William Jones*,

London 1799*, vol. v, pp. 1-432, and London 1807*, vol. xi, p. 1-vol. xii, p. 172.

English translations : (1) *The history of the life of Nadir Shah ... with an introduction and an appendix ; to which is added pieces relative to the French edition. By W. Jones. London 1773**.¹
 (2) *Translation of 'Jehan Kushai Nadri' [to A.H. 1139] ... by Guffar A. Syed. Aḥmadābād [1908°*].*

German translation : *Geschichte des Nadir Schah ... Aus dem Persischen ins Französische übersetzt vom Herrn W. Jones ... Nach der französischen Ausgabe ins Deutsche übersetzt [by T. H. Gadebusch]. Greifswald 1773°.*

Urdu translation : **Ross and Browne** 211 (A.H. 1268/1851-2).

(2) *Durrah i nādirah*, a bombastic history of Nādir Shāh in the manner of Waṣṣāf : **Rieu** i 195*b* (A.H. 1182/1768), 195*a* (A.H. 1216/1802), 195*b* (A.H. 1232/1817), **As'ad** 2120 = Tauer 464 (circ. A.H. 1200/1785-6), 2261 (1) = Tauer 466 (A.H. 1204/1789-90), 2585 = Tauer 467 (A.H. 1222/1807-8), **Zuhdi Bey** 144 (1) = Tauer 465 (circ. A.H. 1200/1785-6), **Majlis** 254 (A.H. 1202/1787-8), **Bloch** i 488 (A.H. 1220/1805), 489 (A.H. 1257/1841), iv 2322 (33 leaves containing only the preface and the beginning of the work, richly illuminated. A.H. 1206/1791-1207/1792), **Flügel** ii 955 (A.H. 1243/1827-8), **Khālīṣ Efendī** 1967 = Tauer 468 (A.H. 1251/1835), 2378 = Tauer 469 (A.H. 1254/1838), 3761 = Tauer 470 (19th cent.), **Berlin** 454 (n.d.), 454*a* (A.H. 1286/1869), **Browne** Suppt. 475, **Cairo** p. 503, **I.O. D.P.** 647, **Salemann-Rosen** p. 14 nos. 124, 585, 586, 587.

Editions : **Bombay** 1271/1854-5, [**Bombay**.] 1280/1863°*, [**Bombay** ?] 1285/1868-9 (see Harrassowitz's Bücher-Katalog 405 (1926) no. 912), **Bombay** 1293/1876*, [**Persia**.] 1274/1857-8 (see Cairo Cat. p. 503), 1281/1864-5 (mentioned by Pertsch in Berlin Cat. on the authority of Trübner's Catalogue, p. 99), **Lahore** 1923* (*al-Kunūz al-āmirah fī sharḥ Durrah [sic] al-nādirah*, Persian text with notes by S. Aulād-Ḥusain "Shādān" Bilgrāmī).

¹ This English translation is not reprinted in *The Works of Sir William Jones*.

Extracts : *Intikḥāb i Durrah i nādirah* (212 pp.) : **Lahore** 1885†.

Commentary (with the text ?) : *Durrat al-tāj*, by S. Aḥmad Shāh, **Jallundur** 1907 †.

[Autobiographical statements in the *Tārīkh i Nādirī* (see Rieu i 192) and *Sanglākh* (see Rieu, Turkish Cat., p. 265); *Riyāḍ al-shu'arā'* (cf. Ivanow Curzon 57) no. 1105; *Khulāṣat al-afkār* (Bodleian 391) no. 232; *Makhzan al-gharā'ib* (Bodleian 395) no. 2390 (?); Schefer *Chrestomathie persane* ii p. 235; Rieu *Catalogue of Turkish MSS. in the British Museum* p. 265; *Ency. Isl.* under Mahdī *Khān* (with supplementary bibliography in the Additions and Corrections).]

408. **M. Kāzim**, *Wazīr* of Marw, wrote a

Nādir-nāmah, which, according to Barthold, "by the wealth of its data far surpasses . . . all the other sources not even excepting Mirzā Mahdī" and which "will undoubtedly become the fundamental source for the study of the reign": **Leningrad Mus. Asiat.** (vol. ii (covering the years 1736-43) and vol. iii (end of the reign to the retreat of the Persians from Turkistān) only. See Minorsky's article on Nādir Shāh in the *Ency. Isl.*, where references are given to articles by Barthold in the *Izvestiya Akademiiya Nauk*, Petrograd 1919, p. 927, and *Zapiski Akademiiya Nauk*, xxv, p. 85. Cf. Semenov *Ukazatel'* p. 27).

409. **M. Muḥsin** Šiddiqī, or Muḥsin b. al-Ḥanīf, tells us that Bijnaur was his native place.

Jauhar i šamṣām, a wordy and pretentious history of Nādir Shāh's invasion of India and of Aurangzēb's successors composed A.H. 1153/1740-1 at the request of *Shaiḫ* 'Alā' al-Dīn, who had been the companion of the Amīr al-umārā' Šamṣām al-Daulah *Khān* i Daurān and who had often told the author about the events related: **Browne** Suppt. 364 (King's 132), **Ivanow** 2nd Suppt. 929 (A.H. 1224/1809), **Rieu** iii 941a (circ. A.D. 1850).

Abridged English translation by Major A. R. Fuller: **B.M.** MS. Add. 30,724, foll. 1-80.

Description and some translated extracts : Elliot and Dowson *History of India* viii pp. 72-5.

410. Shaiḥ M. 'Alī " Ḥazīn " Lāhijī Jilānī was born at Isfahān in 1103/1692 and died at Benares in 1180/1766. (For further information see the section BIOGRAPHY : POETS.)

(1) (*Tadhkirat al-ahwāl*), an autobiography written in 1154/1741 and containing a good deal of historical information about the Afghān invasion of Persia and Nādir Shāh's invasion of India (for MSS. and editions see the section BIOGRAPHY : POETS).

(2) *Wāqī'āt i Īrān u Hind*, on events in Persia and India from 1134/1722 to 1154/1741, beginning *al-Ḥamd u li-walāyihī wa-naṣṣḥkur 'alā na'mā'ihī*: **Ethé** 1714 (A.H. 1183/1769).

(3) A short note on the Persian invasions of India, completed at Husainābād in 1180/1766 and beginning *Muwāfiq i siyar i mu'tabarah dafa'āt kih lashkar i Īrān ba-Sind u Hind dar āmadah*: **Berlin** p. 54 no. 11, **Ivanow** 1749.

411. Khawājah 'Abd al-Karīm b. 'Āqibat-Mahmūd b. Khawājah Bulāqī Kashmiri entered the service of Nādir Shāh at Delhi in 1151/1739 and accompanied him to Qazwīn which he reached in 1154/1741. Thence he went to Mecca, and returned to Delhi in 1156/1743.

Bayān i wāqī' (sometimes called *Tārīkh i Nādirī* or *Nādir-nāmah*), an account of the author's travels and of contemporary history to A.H. 1198/1784 or 1199¹/1785 in five *bābs* ((i) Nādir Shāh and his invasion of India, (ii) his return to Qazwīn, (iii) the author's journey to 'Irāq, Syria and Arabia and his return to India, (iv) events to the death of Muḥammad Shāh, (v) the reign of Aḥmad Shāh etc.): **Rieu** i 381*b* (breaks off in *Bāb* iv. 18th cent.), 382*b* (lacks beginning. A.H. 1233/1818), iii 1008*b* (A.H. 1230/1815), 1026*b* (extracts only. Circ. A.D. 1850), i 231*b* (Add. and corrections) (latter part of the work only. End of 18th cent.), 6564 (sic lege pro 6567) foll. 457*a*-490*b*. See **Rieu's** *Additions Būhār* 50 (extends to A.H. 1166/1752-3. 19th cent.), **Āṣafīyah** i p. 256 no. 763, **Bodleian** 382 (ends with the chapter on the assassination of the Nawwāb Jāwīd Khān etc.), **Ethé** 566 (extends to A.H. 1199/1785), **I.O. D.P.** 607 (lacks 1st leaf),

¹ **Ethé** 566 is the only copy described as going down to this date.

751b (b) (defective, 4 *bābs* only), 769 (defective), **I.O.** 3934, **Eton** 196.

An abridgment : **Lahore** Panjāb Univ. Lib. (A.H. 1293/1876. See *Oriental College Magazine* vol. ii, no. 3 (Lahore 1926), p. 68).

Condensed translation (lacking *Bāb* i and ending with A.H. 1162/1749) by F. Gladwin : *The Memoirs of Khojeh Abdul-kurream . . . Calcutta* 1788*, 1813*, **London** 1793*.

Abridged French translation of a part of Gladwin's version : *Voyage de l'Inde à la Mekke, par A'bdoûl-Kérym . . . traduit . . . par L. Langlès* (in *Collection portative de voyages*, tom. 1, **Paris** 1797°).

Fuller translation by Lieut. H. G. Pritchard : B.M. MS. Add. 30,782 foll. 64–113 (concluding with A.H. 1166/1753).

Description and extracts from Pritchard's translation : **Elliot History of India** viii 124–139.

[*Ency. Isl.* i, 47.]

412. Miscellaneous works relating to Nādir Shāh :—

(1) *Akhhbār i Nādir Shāh i Afshār* : **Āṣafiyah** i p. 218 no. 340.

(2) *Akhhbār i waqā'i' i Nādir Shāh u Farrukh-siyar* beginning *A. i w. i N. Sh. Mard i sipāhī az wilāyat i Irān būd* : **Browne Pers. Cat.** 76, **I.O.** 3955 foll. 119b–136a.

(3) *Bayān i kaifiyat i muhārabah u muṣālahah i Muḥammad Shāh bā Nādir Shāh*, beginning *Pīsh azīn jang Burhān al-Mulk* : **Edinburgh** 227, **Bodleian** 263.

(4) (*Dhikr i aḥwāl i Nādir Shāh*), a short sketch of Nādir Shāh's history down to his return from India to Persia in 1152/1739, beginning *Dh. i a. i N. Sh. Rāwī i 'n akhhbār chunīn naql mīkunad* : **Rieu** ii 837b.

(5) *Fath-nāmah i Nādir Shāh* : **Āṣafiyah** i p. 248 no. 765 (A.H. 1188/1774–5).

(6) *Hādithah i Nādir-Shāhī* : *Āṣafīyah* i p. 236 no. 777 (A.H. 1260/1844).

(7) *Hālāt i Nādir Shāh*, an extract relating to Nādir Shāh from Mirzā Ḥairat's translation of Malcom's *History of Persia*. Edition : **Allahabad** [1929*].

(8) *History of Nādir Shāh* to A.H. 1153/1740-1, possibly by Tāhir Bēg, beginning *Khudawandī kih īn nādir fasānah* : **Blochet** i 490 (defective at end. 18th cent.).

(9) *A Journal of Nadir Shah's Transactions in India*, translated from the original Copy, wrote at Dehli, by Mirza Zuman, Secretary to Surbullind Khan [beginning : On the 12th of Zeccadih, the Royal Camp, in Circuit about seven Coss, was pitched in the Fields of Karnal] (in *The History of Nadir Shah* . . . By James Fraser. 2nd ed. **London** 1742*, pp. 152-226, reprint **Allahabad** [1923*], pp. 81-120).

(10) *Kaifiyat i rāhī shudan i saltanat - panāh Shahanshāh Nādir Shāh ba-samt i Hindūstān* : **Blochet** i 614 (A.H. 1164/1750).

(11) *Khulāṣah i bayān i āmadan i Nādir Shāh Pādshāh bah Shāhjahanābād* : **Morley** 148.

(12) *Shāh-nāmah i Nādirī*, a *mathnawī* giving an account of Nādir Shāh's invasion of India with a brief record of his subsequent wars and death, composed in 1162/1749 by Nizām al-Dīn "Ishrat" Siyālkōṭī Qurashī, who paid homage to Ahmad Shāh Durrānī on his return from Delhi, accompanied him to Kābul and returned to Siyālkōṭ after receiving from him the documents on which to base a poetical record of his reign, the *Shāh-nāmah i Ahmādī* (for which see p. 397 *infra*) **Rieu** ii 717b (late 18th cent.).

(13) *Sketch of the reign of Muḥammad Shāh* to the 22nd year, A.H. 1153/1740-1, the date of composition, with special reference to Nādir Shāh's campaign in India and the doings of Nizām al-Mulk Āṣaf-Jāh, beginning *Dar bayān i ṭalab i Nizām al-Mulk* ? . . . *chūn dar muhimāt i saltanat* . . . : **Blochet** i 612 (latter half of 18th cent.).

(14) *Tārīkh i Nādirī*, a translation by Abū 'l-Qāsim Khān Nāṣir al-Mulk¹ of James Fraser's² *History of Nadir Shah* (London 1732, 1742, Allahabad 1923): **Majlis** 236 (A.H. 1308/1890-1).

Edition: **Tihrān** 1321/1903-4 (see **Majlis** p. 133, l. 3).

(15) *Waqā'i' i Nādirī*: **Āṣafiyaḥ** i p. 260 no. 770.

(16) *Wāq'ah i kharābī i Dihlī ba-'ahd i Muḥammad Shāh az wurūd i Nādir Shāh*: **Āṣafiyaḥ** i p. 258 no. 779 (A.H. 1267/1850-1).

413. A full account of Nādir Shāh's invasion is contained in M. Ihsān b. Ḥasan Aḥmad's *Rauḍat al-Qaiyūmīyah*, which is an account of the life and miracles of Shaiḫ Aḥmad Sirhindī and his first three successors begun before 1152/1739 but containing a date as late as 1164/1751. (For further information see Ivanow *Curzon* 82 and the section BIOGRAPHY: SAINTS and MYSTICS.)

For the *Zubdat al-tawārīkh* of M. Muḥsin, *Mustaufī* to Nādir Shāh, which contains a short but valuable contemporary record of the decline of the Ṣafawids and the rise of Nādir, see p. 136 *supra*.

For other accounts of Nādir Shāh's invasion of India see the histories of India dealing with the period.

C. HISTORY OF PERSIA: (m) THE ZANDS

[For information concerning the Zands see also the histories of the last Ṣafawids on pp. 319-20 *supra*.]

414. Mīrzā 'Abd Allāh "**Shihāb**" b. Ḥabīb Allāh **Turshizi** was successively the panegyrist of Shāh-zādah Maḥmūd [b. Timūr Shāh, the Durrānī, at Harāt], by whose desire he compiled

¹ b. 1858, educated at Tihrān and Balliol College, Oxford, Minister of Finance 1897 [?], sent on special mission to Europe 1897, for a time Governor of Kurdistān, Prime Minister 1907, Regent of Persia 1911, K.C.M.G. 1889, G.C.M.G. 1897 (see *Who's Who* 1918 and Browne *The Persian revolution*, Cambridge 1910, 99 etc. (portrait facing p. 162), died Dec. 1927 (see *Who's Who* 1929 p. xxxvi).

² James Fraser b. 1713, resided at Sūrat 1730-40, returned to England and wrote his *History of Nadir Shah*, returned to India as a factor in the E.I.Co.'s service and rose to be a Member of Council at Sūrat, died 21 Jan. 1754. His MSS. are in the Bodleian. See Buckland *Dictionary of Indian biography* p. 155.

his *diwān* (Rieu Suppt. 353 (1)) in 1206/1791-2, and of Āqā Muḥammad Khān Qājār (reigned A.H. 1193/1779-1211/1797). He died in 1215/1800-1. He was the author of a *Khusrau Shūrīn* (entitled apparently *Durrat al-tāj*. Rieu Suppt. 352 (1)) and other works (for the titles of which see Rieu Suppt. 353 (1)).

An unfinished poem on the career of 'Alī Murād Khān Zand (reigned A.H. 1193/1779-1199/1785): Rieu Suppt. 352 (2) (A.H. 1194/1780).

[*Safīnat al-Mahmūd* (Rieu Suppt. 122) fol. 238b; *Majma' al-fuṣahā'* ii 253; Rieu Suppt. p. 220.]

415. **Abū 'l-Ḥasan b. M. Amin** Gulistānah was a nephew of Mirzā M. Taqī, Governor of Kirmānshāhān and *Mustaufī al-Mamālik* under Nādir Shāh, and with his two younger brothers lived with his uncle at Kirmānshāhān. In the anarchy that followed Nādir Shāh's death M. Taqī suffered much from the depredations of the Zands and he and his nephew Abū 'l-Ḥasan played a prominent part in the resistance offered to them. In 1164/1750-1 when Karīm Khān made his unsuccessful attack on Kirmānshāhān Abū 'l-Ḥasan fell into his hands but escaped. Subsequently when Karīm Khān besieged Kirmānshāhān for nearly two years, M. Taqī and his nephew led the defence, and after the surrender both were held by Karīm Khān as hostages. After Karīm Khān's defeat by Āzād Khān Afghān, the latter sent them back to Kirmānshāhān, but, when M. Taqī was murdered soon after, Abū 'l-Ḥasan and his two brothers fled first to Baghdād and then (in 1169/1756) to Mushidābād, where an uncle of his mother's had for some time been resident. About six months later their relative died, and it seems that Abū 'l-Ḥasan had to suffer hardship in Bengal.

Mujmal al-tārikh i ba'd-Nādiriyah, a history of Persia from the death of Nādir Shāh (A.H. 1160/1747) to the date of completion, A.H. 1196/1782: Ross and Browne 12 (18th cent.), I.O. 3739, Berlin 437.

Edition (incomplete, extending to fol. 104a of the Berlin MS., which contains 284 foll.): *Das Muǧmil et-Tārikh-i ba'd-nādirije des Ibn Muhammed Emīn Abu 'l-Ḥasan aus Gulistāne...*

*herausgegeben . . . von Oskar Mann. Leyden 1891** (" Fasc. i : Geschichte Persiens in den Jahren 1747-1750 "), 1896* (" Fasc. ii : Geschichte des Ahmed Šâh Durrânî ").

416. **Mirzâ M. Šâdiq "Nâmi"** Mūsawî belonged to a family of Işfahân, previously of Fârs, which for a century and a half had given court physicians to the Šafawids. He is the author of three *mathnawîs*, viz. *Khusrau Shîrîn* (Rieu Suppt. 346-7, Bodl. 1191, Ivanow 880), *Lailâ u Majnûn* (Ivanow 880) and *Wâmiq u 'Adhrâ* (Rieu Suppt. 348-9, Ivanow 800, Bodl. 1192-3, Browne Suppt. 1352) and died in 1204/1789-90. His *Tārīkh i Giti-gushây* was left incomplete (extending only to the capture of Işfahân on 21 Muḥarram 1200) at his death, and was continued by his pupil 'Abd al-Karīm b. 'Ali Ridâ al-Sharīf (see p. 147 *supra*) by order of Ja'far Khân's wazīr, Mirzâ M. Husain Farāhānī, who had supplied Mirzâ Šâdiq with much of his information.

Tārīkh i Giti-gushây, often called the *Tārīkh i Zandīyah*, a history of the Zands from the rise of Karīm Khân to the death of Luṭf 'Ali Khân in 1209/1794 : Rieu i pp. 196-7 (5 copies), Blochet i 491 (A.H. 1252), Majlis 234 (A.H. 1284/1867-8), Berlin 439, Leningrad Pub. Lib. (? See *Mélanges asiatiques* iii (St. Petersburg 1859) p. 731).

[*Ātash-kadah* (Bodleian 384) no. 832; *Majma' al-fuṣahâ* ii 523; Rieu i p. 196.]

417. Of unknown authorship is the

(*Tārīkh i Zandīyah*), beginning *Īn kitāb ḥaqīqat-nāmah īst*, a condensed history of the rise and fall of the Zand dynasty written in the reign of Āqâ M. Khân Qājār : Bānkipūr vi 525 (19th cent.).

418. **Abū 'l-Ḥasan** b. Mu'izz al-Dīn M. al-Ghaffārī al-Kāshānī al-Musta'fī, the son of a Governor of Kāshān, began in 1198/1783-4 (in the reign of 'Ali Murād Khân) the

Gulshan i murād, a florid history of the Zands from Karīm Khân to the death of Ja'far Khân A.H. 1203/1789, completed

in 1210/1795 after the author's death by M. 'Alī Khān Shīrāzī: **Rieu** Suppt. 66 (defective. A.D. 1887).

419. 'Alī Riḍā b. 'Abd al-Karīm Shīrāzī wrote

(*Tārīkh i Zandīyah*), a history of the Zand dynasty from the death of Karīm Khān in 1193/1779 to the defeat of Luṭf 'Alī Khān in 1209/1794: **Rieu** i 198*a* (A.H. 1218/1803), 198*b* (A.H. 1217/1802), 199*a* (19th cent.), iii 1072*b* (A.H. 1225/1810), **Berlin** 47 (1) (A.H. 1222/1807), **Rehatsek** p. 71 no. 6 [?] (A.H. 1223/1808-9), **Brelvi and Dhabhar** p. xiii (A.H. 1223/1808-9. Damaged), **Aumer** 233 (A.H. 1224/1809), **Rosen** Institut 21 (A.H. 1224/1809-10).

Edition: *Das Tārīkh-i Zendīje . . . hrsg. . . von E. Beer, Leyden 1888*^{o*}.

Narratives based mainly on this work: Malcolm, *History of Persia*, ii 147, 153-202; E. Scott Waring, *A tour to Sheeraz*, London 1807, pp. 257-305.

C. HISTORY OF PERSIA: (n) THE QĀJĀRS

420. **Muḥammad** b. **M. Taqī al-Sāru'ī** was in the service of the Qājārs and was a pupil of Mīrzā Mahdī Khān Astarābādī (see p. 322 *supra*).

(1) *Tārīkh i Muhammadi*,¹ a history of the rise of the Qājārs and of the reign of Āqā Muḥammad written by order of Prince (afterwards King) Faṭḥ 'Alī and completed in 1211/1796-7 (with a continuation relating to events in 1212 after Āqā Muḥammad's death): **Rieu** Suppt. 67 (18th cent.), **Rieu** i 199*a* (A.H. 1222/1807), 200*a* (circ. A.D. 1812), **Lindesiana** p. 197 no. 161 (circ. A.D. 1800), **Bānkīpūr** vi 526 (A.H. 1222/1807), **Blochett** i 492 (early 19th cent.), **R.A.S.** P. 149 = Morley 149 (A.H. 1235/1819), P. 150 = Morley 150.

(2) *Tārīkh i Faṭḥ-'Alī Shāh i Qājār*, apparently left unfinished since there are large gaps and it ends abruptly with the marriage of Prince 'Abbās Mīrzā in 1217/1802-3: **Rieu** i 200*a* (circ. A.D. 1812), *ibid.* (early 19th cent.).

¹ Sometimes incorrectly called the *Aḥsan al-tawārīkh*.

421. Of unknown authorship is the

Risālah i tadābīr i Shāh u Wazīr, an account of Āqā Muhammad Khān and his *Wazīr* Ḥājji Ibrāhīm Khān Shīrāzi: R.A.S. P. 155 = Morley 156.

422. 'Ali-Qulī "Iqbāl" b. M. Chulāwī Māzandarāni.

Tārīkh i mulk-ārā, a history of the Qājārs and of Fath-'Ali Shāh's reign dedicated to M.-Qulī Mirzā: Majlis 235 (defective, breaking off in 1209/1794-5).

423. Muṣṭafā-Qulī b. M. Ḥasan al-Mūsawī al-Sarāwī al-Sabalānī wrote in 1269/1852-3 for Qahramān Mirzā, the governor of Ādharbāyjan, his

Tārīkh i āl i Qājār, a history of the Qājārs to A.H. 1220/1805: Browne Coll. H. 19 (9) = Houtum-Schindler 21 (A.H. 1274/1857).

424. M. Nadīm "Nadīm" b. M. Kāẓim, a native of Bārfurūsh, was brought up at the Persian court, his father being Khwān-sālār, or Steward, to Āqā Muḥammad, and he himself became Librarian and Reader to Fath-'Ali Shāh. He died in 1241/1825-6.

Mufarriḥ al-qulūb, divided into five *bābs* on moral virtues with illustrative anecdotes and a *khātimah* occupying more than half the work and giving a full account of Āqā Muḥammad's career and of Fath-'Ali's reign to circ. A.H. 1220/1805-6: Rieu Suppt. 397 (1st half of 19th cent.).

[*Anjuman i Khāqān* (Rieu Suppt. 120) fol. 101a; *Safīnat al-Mahmūd* (Rieu Suppt. 122) fol. 249; *Nigāristān i Dārā* (Rieu Suppt. 123) fol. 129a; *Majma' al-fuṣaḥā* ii p. 514.]

425. Fath-'Ali Khān "Ṣabā" Kāshānī was poet-laureate to Fath-'Ali Shāh. For a time he was Governor of Qum and Kāshān, but he resigned and remained constantly in attendance at court. In addition to his *Shāhanshāh-nāmah*, which according to Riḍā-Qulī Khān was by some considered superior to the *Shāh-nāmah* of Firdausī, he was the author of a *ḍiwān*, and of *mathnawīs* entitled *Khudāwand-nāmah* (Ivanow 888) and *Gulshan i Ṣabā*. In the opinion of Riḍā-Qulī Khān no poet

equal to him had appeared for nearly seven hundred years. He died in 1238/1822-3. His eldest son, M. Ḥusain Khān "‘Andalib", succeeded him as *Malik al-shu‘arā’*.

Shahanshāh-nāmah, an epic on the wars of Fath-‘Alī Shāh: **Ethé** 901 (superb copy. A.H. 1225/1810. PICTURES), **Bodleian** 520 (superb copy, presented to Sir G. Ouseley by Fath-‘Alī in 1812. PICTURES), **Flügel** i 639 (presented by Fath-‘Alī to the Emperor Franz. PICTURES), **Berlin** 985 (A.H. 1241/1826), **Browne** Coll. V 85, **Leningrad** Pub. Lib. (see *Mélanges asiatiques* iii (St. Petersburg 1859) p. 734).

Edition: **Bombay** [1890*].

Text of the prose preface: *Fundgruben des Orients* vi (Vienna, 1818), pp. 341-8 (edited by Hammer-Purgstall).

German translation of the preface: *Wiener Jahrbücher* vi, Anz.-Blatt, p. 31.

Extracts and German translations by Hammer: *Wiener Jahrbücher* xi Anz.-Bl. pp. 1 seq., xvii Anz.-Bl. p. 32 etc., xviii Anz.-Bl. p. 39 etc. (see Flügel i p. 604).

Description: *Wiener Jahrbücher* vi Anz.-Bl. pp. 29-44.

[*Zīnat al-madā’ih* (Rieu Suppt. 118) fol. 18a; *Anjuman i Khāqān* (Rieu Suppt. 120) fol. 63a; *Safīnat al-mahmūd* (Rieu Suppt. 122) fol. 33b; *Tadhkirah i Muḥammad-Shāhī* (Rieu Suppt. 124); *Majma‘ al-fuṣahā’* ii 267-98; *Riyāḍ al-‘arīfīn* pp. 263-6; *Madā’ih al-Mu‘tamadīyah* (Rieu Suppt. 127) fol. 159a; *Wiener Jahrbücher* xviii, Anz.-Bl. p. 51; Browne *Lit. Hist.* iv 309-10.]

426. ‘**Abd al-Razzāq** Bēg “Maftūn” b. **Najaf-Qulī Khān** Dunbulī,¹ the son of a *Bēglarbēgī* of Tabrīz, was a favourite of Fath-‘Alī Shāh’s eldest son, the *Nā’ib al-Saltanah* ‘Abbās Mirzā. He was born at Khūy in 1176/1762-3. After his father’s death he lived first at Shīrāz and afterwards at Iṣfahān. He died in 1243/1827-8. In addition to the works mentioned below he wrote, according to the Majlis catalogue, p. 315, a *Tārīkh i Danābilah*.

¹ This is a Kurdish tribal name.

(1) *Ma'āthir i sultānīyah*, a history of Fath-'Alī Shāh to A.H. 1229/1814 with a brief account of his predecessors : Rieu Suppt. 68-9 (A.H. 1236/1821), **R.A.S.** P. 151-2 = Morley 151-3, **Bānkīpūr** vi 528 (defective, ending with A.H. 1228), **Madras** (?) (author not stated).

Edition : **Tabriz** 1241/1826° (contains also the years 1230/1815—1241/1825-6).

English translation : *The dynasty of the Kajars translated from the original Persian manuscript presented by His Majesty Fath Aly Shah to Sir H. J. Brydges* [the translator] . . . **London** 1833°* (only about $\frac{2}{3}$ of the Tabriz text, ending with A.H. 1226/1811).

Description : *Wiener Jahrbücher* liii, Anz.-Bl. p. 58 (Hammer-Purgstall).

(2) *Tajribat al-ahrār wa-tasliyat al-abrār*, personal memoirs with notices of his contemporaries written A.H. 1228/1813 : Rieu Suppt. 132 (19th cent.), **Majlis** 534.

(3) *Nigāristān i Dārā*, on the poets of Fath-'Alī Shāh's reign written A.H. 1241/1825-6 : Rieu Suppt. 123 (**LIST OF POETS**).

(4) *Bašīrat-nāmah*, a translation of the Turkish version ¹ of J. T. Krusinski's *Tragica vertentis belli Persici historia* on the Afghān invasion in the time of Shāh Sultān-Husain (for editions see Arnold T. Wilson *A bibliography of Persia* p. 122) : Rieu Suppt. 63 (A.H. 1278/1861).

[*Tajribat al-ahrār* (v. *supra*) ; *Nigāristān i Dārā* fol. 180b ; *Zīnat al-madā'ih* (Rieu Suppt. 118) fol. 134a ; *Anjuman i Khāqān* (Rieu Suppt. 120) fol. 85a ; *Tadhkirah i Muhammad-Shāh* (Rieu Suppt. 124) fol. 212b ; *Majma' al-fuṣṣahā* ii 483 ; Rieu Suppt. 68, 132.]

427. M. Ṣādiq "Humā" Marwazī was born and educated at Marw i Shāhijān, departed thence on its devastation by the Uzbaks and went first to Karbalā and al-Najaf and afterwards to

¹ For this Turkish version see Zenker i 929, Babinger *Stambuler Buchwesen im 18. Jahrhundert*, Leipzig 1919, p. 13.

Kāshān, where he studied poetry under “*Ṣabāhī*” (d. A.H. 1206/1791-2). He was appointed Historiographer (*Waqā’i-nigār*) by Fath-‘Alī Shāh and by his order wrote both the *Zīnat al-madā’ih* (see below under BIOGRAPHY: POETS) and, subsequently, the *Tārīkh i jahān-ārā*. He was still alive in A.H. 1247/1831-2.

Tārīkh i jahān-ārā, a history of the first twenty years (A.H. 1212/1797-1233/1817) of the reign of Fath-‘Alī Shāh (d. 1250/1834): **R.A.S.** P. 153-4 = Morley 154-5 (A.H. 1233-4/1817-8), **Rieu** i 200b (vol. i only, i.e. the 1st 10 years, to A.H. 1221/1806. A.H. 1236/1821), **Bloch** i 493 (vol. i only? “s’arrête à la prise d’Érivan par les Russes” (?). Early 19th cent.), 494 (vol. i only? A.H. 1269/1852), **Bānkipūr** vi 527 (def. and damaged. Extends to A.H. 1217/1802. 19th cent.), **Leningrad** Pub. Lib. (see *Mélanges asiatiques* iii (St. Petersburg 1859) p. 731).

[*Zīnat al-madā’ih* (Rieu Suppt. 118), at end; *Tadhkirah i Muḥammad-Shāhī* (Rieu Suppt. 124), last notice but one; *Nigāristān i Dārā* (Rieu Suppt. 123) fol. 137; *Anjuman i Khāqān* (Rieu Suppt. 120) fol. 105; *Majma’ al-fuṣahā’* ii 572; Rieu Suppt. 118.]

428. **Maḥmūd Mirzā Qājār**, 15th son of Fath-‘Alī Shāh, Governor of Nihāwand, and the author of the *Safīnat al-maḥmūd* (Rieu Suppt. 122), the *Bayān al-maḥmūd* (*ibid.* 377), and the *Gulshan i maḥmūd* (*ibid.* 121), was born in 1214/1799-1800 and had as his tutor the Ṣadr i A’zam Mirzā M. Shafī’. Commanded by his father to write a history of the reign, he began in Rabi’ ii and finished in Rajab 1248/1832 his *Tārīkh i Ṣāhib-qirānī*. He died at Tabriz in 1852 or 1853.

Tārīkh i Ṣāhib-qirānī, a history of Fath-‘Alī Shāh to A.H. 1248/1832 preceded by an account of his ancestors and Qājār predecessors esp. Āqā Muḥammad: **Rieu** Suppt. 70 (A.H. 1248/1832-3).

[*Gulshan i maḥmūd* (Rieu Suppt. 121) foll. 57-64; *Safīnat al-maḥmūd* (*ibid.* 122) fol. 274a; *Anjuman i Khāqān* (*ibid.* 120) fol. 33b; *Nigāristān i Dārā* (*ibid.* 123); *Tārīkh i Dhū’l-Qarnain* (*ibid.* 71) fol. 358a; *Majma’ al-fuṣahā’* i 56; *Mélanges asiatiques* ii (St. Petersburg 1852-6) p. 510; Rieu Suppt. 70, 121, 377.]

429. **Faḍl Allāh “Khāwari”** b. ‘Abd al-Nabī Ḥusainī **Shirāzī**, for whose *āwān* see Rieu Suppt. 358, was successively secretary to the *Ṣadr i A‘zam* Mirzā M. **Shāfi**, *wazīr* to the *shāh-zādah* Humāyūn Mirzā, and private secretary to Fath-‘Alī **Shāh**. He was still living in 1283/1866-7.

(1) *Tārīkh i Dhu ‘l-Qarnain*, a history of Fath-‘Alī **Shāh** to his death, in two *jilds*, the 1st completed in 1249/1833, the 2nd in 1263/1847, professing to contain much weighty matter omitted from the *Tārīkh i jahān-ārā*, esp. the negotiations with Turkey and the European powers : **Browne** Coll. H. 21 (11) = Houtum-Schindler 22 (A.H. 1257/1841, autograph), **Rieu** Suppt. 71 (latter half of 19th cent.).

(2) *Khātimah i Rūz-nāmchah i humāyūn*, an appendix to the above history added at Fath-‘Alī’s request some time after A.H. 1254/1838-9, a date incidentally mentioned as past, and containing notices of the **Shāh**’s children, grandchildren and other relatives and of his *amīrs* and *wazīrs* : **Rieu** i 201a (defective at the end. Circ. A.D. 1855).

[*Safīnat al-mahmūd* (Rieu Suppt. 122) fol. 219; *Anjuman i Khāqān* (Rieu Suppt. 120) fol. 52b; *Nigāristān i Dārā* (Rieu Suppt. 123) fol. 91a); *Tadhkirah i Muḥammad-Shāhī* (Rieu Suppt. 124) fol. 184a; *Majma‘ al-fuṣaḥā‘* ii 126; *Madā‘ih al-Mu‘tamadīyah* (Rieu Suppt. 127) fol. 87b; **Rieu** Suppt. 71.]

430. Mirzā M. **Taqī** b. Mirzā Zakī ‘**Alī-ābādī** Māzandarānī, *Ṣāhib i Dīwān i Rasā‘il*, wrote in ornate Persian on the basis of oral information supplied by Fath-‘Alī **Shāh** his

Kalām al-mulūk wa-mulūk al-kalām or *Risālah i Khāqānīyah*, on the genealogy and personal characteristics of Fath-‘Alī **Shāh**, who is made to speak in the first person : **Majlis** 554 (A.H. 1261/1845), 555 (A.H. 1305/1887-8), 614.

[*Nigāristān i Dārā* (Rieu Suppt. 123) fol. 105a; *Madā‘ih al-Mu‘tamadīyah* (Rieu Suppt. 127) fol. 157b.]

431. Of unknown authorship is the

Kalām al-mulūk, a brief account of the Qājārs to the death

of Fath-‘Alī A.H. 1250/1834 : Browne Coll. H. 20 (9) (A.H. 1290/1873).

432. Mirzā Abū ‘l-Qāsim “Thanā’i” Farāhānī, entitled Qā‘im-maqām, was the son of Prince ‘Abbās Mirzā’s Deputy Prime Minister, Mirzā ‘Isā Farāhānī, called Mirzā Buzurg¹ and likewise entitled Qā‘im-maqām. On the death of Fath-‘Alī Shāh he fell into disgrace and he was put to death by Muḥammad Shāh on 26 June 1835. His letters are regarded as models of good style and many of them are diplomatic documents of historical importance.

Correspondence of Mirzā Abū ‘l-Qāsim “Thanā’i” Farāhānī and others in reference to the murder of the Russian Ambassador Griboyedov² : Majlis 782.

Edition of “Thanā’i’s” letters and other writings in prose and verse compiled in 1281/1864-5 at the instance of Farhād Mirzā : *Tabriz* 1282/1865-6 (see Browne *Lit. Hist.* iv 312, where the title is not given).

[*Anjuman i Khāqān* (Rieu Suppt. 120) fol. 92a (? “Mushīr, Abū ‘l-Qāsim Farāhānī”); *Nigāristān i Dārā* (Rieu Suppt. 123) fol. 71a (? “Abu ‘l-Qāsim, Sayyid ul-Vuzarā”); *Tadhkirah i Muḥammad-Shāhī* (Rieu Suppt. 124) fol. 179a; *Majma‘ al-fuṣahā* ii p. 87; R. G. Watson *History of Persia* pp. 271-2 and 287-8; Browne *Lit. Hist.* iv pp. 311-16. Portrait in Ḥ. Mudir Ḥallāj *Tārīkh i nahdat i Īrān* p. 16.]

433. *Waqā‘i i wafāt i Fath-‘Alī Shāh u safar-nāmah i Ridā-Qulī Mirzā*, an account of the events which followed the death of Fath-‘Alī Shāh and of the journey of Ridā-Qulī Mirzā Nā‘ib al-Iyālah b. Husain ‘Alī Mirzā Farmān-Farmā to Europe in 1250/1834-5 : Majlis 787 (A.H. 1320/1902-3).

434. *An account of ‘Abbās Mirzā*,³ Fath-‘Alī’s eldest

¹ For Mirzā Buzurg see *Anjuman i Khāqān* (Rieu Suppt. 120) fol. 43b, *Safinat al-mahmūd* (Rieu Suppt. 122) fol. 33a, *Nigāristān i Dārā* (Rieu Suppt. 123) fol. 110a, *Tadhkirah i Muḥammad-Shāhī* (Rieu Suppt. 124) fol. 209a.

² For this event, which occurred at Tīhrān on 11 Feb. 1829, see R. G. Watson *History of Persia* pp. 247-57, Browne *Lit. Hist.* iv p. 312.

³ For ‘Abbās Mirzā (b. 1203/1789, d. 1249/1833) see *Ency. Isl.* under ‘Abbās Mirzā.

son, by Mirzā Mas'ūd, apparently an extract from a larger work : Browne Coll. H. 22 (9) (4).

435. **Aḍud al-Daulah Sulṭān Aḥmad**, the 46th son of Fath-'Alī Shāh and Governor of Hamadān, wrote by order of Nāṣir al-Dīn Shāh and completed in 1304/1887 the

(*Tārīkh i 'Aḍudī*), memoirs of the court of Fath-'Alī Shāh (who died when the author was 10 years old) : Rieu Suppt. 72 (A.H. 1304/1887).

Edition : **Bombay** 1306/1889†.

436. Shāh-zādah Jahāngīr Mirzā b. 'Abbās Mirzā Nā'ib al-Saltānah [b. Fath-'Alī Shāh Qājār].

Tārīkh i nau, a history of the years 1240/1824-5—1265/1848-9, i.e. the last ten years of Fath-'Alī Shāh's reign, the fourteen years of M. Shāh's reign and the beginning of Nāṣir al-Dīn Shāh's reign : **Majlis** 238 (A.H. 1310/1892-3).

437. Among the early disciples of the Bāb was a merchant of Kāshān, Ḥajjī Mirzā **Jānī Kāshānī**. In 1847, when the Bāb reached Kāshān on his way from Iṣfahān to his prison at Mākū, he stayed for two nights at the house of Mirzā Jānī, who had bribed the escort to permit this. At the time of the Māzandarān insurrection (1848-9) Mirzā Jānī, Bahā' Allāh, Ṣubḥ i Azal and other prominent Bābīs attempted to join the garrison of Shaiḥ Ṭabarsī, but they fell into the hands of the enemy and were imprisoned for some time at Āmul.

On 15 September 1852 he and twenty-seven other Bābīs were put to death at Tīhrān.

Nuqṭat al-kāf, on the doctrines and history of the Bābī religion composed between 1850, the date of the Bāb's death, and 1852, the date of the author's death : **Blochet** i 164 fol. 285a onwards = Supplement persan 1070 (only the first third of the work (see Blochet iv 2255, *The Tārīkh-i-Jadīd . . . translated . . . by E. G. Browne*, p. xxx). A.H. 1279/1862), 167 = Supplement persan 1071 (the whole of the work. See *The Tārīkh-i-Jadīd*, loc. cit. 2nd half of 19th cent.).

Edition : *Nuqtatu 'l-kāf*, the earliest history of the Bábís, composed before 1852 by Hājji Mírzá Jání of Káshán, edited from the unique Paris MS. (Suppl. Persan, 1071), by E. G. Browne, Leyden and London 1911* (Gibb Mem. Ser., vol. xv).

Discussion : *The Táríkh-i-Jadíd . . . translated . . . by E. G. Browne*, pp. 327-39.

[*The Táríkh-i-Jadíd or New history of Mírzá 'Alí Muḥammad the Báb*, by Mírzá Huseyn of Hamadán, translated . . . by E. G. Browne . . ., Cambridge 1893, pp. xiv-xvi, xli ; *Nuqtatu 'l-kāf*.]

438. In E. G. Browne's *Materials for the study of the Bábí religion*, Cambridge 1918 (especially pp. 237-43), will be found particulars of some short works, pamphlets and documents relating to the history of Bábism. Of these it will be sufficient to mention the following :—

(1) *Waqā'i' i Mīmīyah*, an account of the Bábí insurrection in Māzandarān, written, apparently in 1265/1848-9, by S. M. Ḥusain "Mahjūr" b. M. Hādi Zawārī (92 pp.) : **Browne** Coll. F. 28 (1) (cf. *Materials for the study of the Bábí religion*, pp. 238-9).

(2) Account of the martyrdom of Mullā Ḥusain of Bushrawaih, partly in verse, partly in prose, by the same S. M. Ḥusain "Mahjūr" : **Browne** Coll. F. 28 (2) (cf. *Materials*, p. 239).

(3) Account of the insurrection in Māzandarān said to be by Luṭf-'Alī Mírzā Qājār : **Browne** Coll. F. 28 (3) (apparently incomplete. See *Materials*, pp. 239-40).

(4) *Personal reminiscences of the Bábí insurrection at Zanjān in 1850*. By 'Abdu 'l-Aḥad. Translated . . . by E. G. Browne (in *J.R.A.S.* 1897, pp. 761-827. Cf. *Materials*, p. 234).

439. Nāṣir al-Dīn **Shāh Qājār**, the son and successor of Muḥammad **Shāh Qājār**, was born in 1247/1831, acceded to the throne at the age of seventeen in 1264/1848, and was assassinated on 18 Dhū 'l-Qa'dah 1313/1 May 1896. Among the noteworthy events of his reign were a persecution of the Bábís after an attempted assassination of the **Shāh** by three Bábís in 1852, the foundation of the *Dār al-Funūn* at Tīhrān in 1851 for the provision of instruction in European science, the introduction of

the telegraph in 1864, the extension of the press and the wider diffusion of literature. The Shāh visited Europe in 1873, 1878 and 1889, and published diaries of these journeys, as he did also in the case of some journeys in Persia.

[Visit to Khurāsān in 1867.]

Rūz-nāmah. Edition : [Tihrān,] 1286/1869°.

[Second visit to Khurāsān.]

Safar-nāmah. Edition : [Tihrān,] 1306/1889°.

[Visit to Karbalā' in 1870.]

Rūz-nāmah i safar az Tihrān ilā Karbalā. Edition : [Tihrān, 1870°.]

[Visit to Māzandarān in 1875.]

Rūz-nāmah i safar i humāyūnī ba-Māzandarān. Edition : [Persia,] 1294/1877°.

Russian translation : *Puteshestvie Shakha Nasr-ed-Dina po Mazanderanu. Sobstvenny Ego Velichestva dnevniki. Perevel s persidskago E. Koriander*. **St. Petersburg** 1887°.

[Visit to Europe in 1873.]

Rūz-nāmah i safar i Farangistān.

Editions : [Tihrān,] 1291/1874°, Tihrān 1292/1875 (see Mashhad iii, *Faṣl* 14, Printed books, p. 25), **Bombay** 1293/1876* (title : *Waqā'ī' i musāfarat u siyāhat i sulṭān al-salāṭīn al-Sulṭān Nāṣir al-Dīn Shāh i Qājār*, etc.), 1880° (Persian title : *Waqā'ī' i musāfarat u siyāhat i sāhat i Farangistān*. English title : *Travels and adventures of the Shah of Persia in Europe*), 1302/1884* (title : *Musāfarat-nāmah i Farangistān*), 1309/1892† (Persian title : *Waqā'ī' i musāfarat u siyāhat* etc. English title : *The first tour of the Shah of Persia in Europe*), **Allahabad** 1915† (two editions, Indian Press and Anwār i Ahmadi Press).

English translation : *The diary of H.M. the Shah of Persia during his tour through Europe in A.D. 1873*. By J. W. Redhouse . . . *A verbatim translation*. **London** 1874°*.

[Visit to Europe in 1878.]

Rūz-nāmah. Editions: [Tīhrān,] 1296/1879°, **Bombay** 1879*, **Bombay** 1298/1881° (Persian title: *Rūz-nāmah i safar i dūyum i Farangistān*. English title: *Second travels [sic] and adventures of the Shah of Persia in Europe*).

English translation: *A diary kept by His Majesty the Shah of Persia, during his journey to Europe in 1878. From the Persian ... by A. Houtum Schindler and Baron L. de Norman*. **London** [Guildford printed], 1879°*.

[Visit to Europe in 1889.]

Rūz-nāmah i safar i siwzum i Farangistān. Edition: **Bombay** [1891°].

[Journey in 'Irāq i 'Ajāmī in 1892.]

Safar i 'Iraq: Blochet i 653 (A.H. 1311/1893).

[Browne *History of the Persian revolution* (see index); Sykes *History of Persia* ii 339-74; Browne *Lit. Hist.* iv pp. 151-7, etc.]

440. **Riḍā-Qulī Khān** "Hidāyat" died A.H. 1288/1871 (see p. 151 *supra*).

(1) *Sifārat-nāmah i Khwārazm*, an account of the author's embassy to Khiva in 1267/1851: **Blochet** i 650 (A.H. 1273-1856).

Edition: *Relation de l'ambassade au Kharezm (Khiva) de Riza Qouly Khan, publiée, traduite et annotée par C. Schefer*, 2 vols., **Paris** 1876-9°* (Publications de l'École Spéciale des Langues Orientales Vivantes, le série, tome iv).

(2) *Fihris al-tawārīkh*, a chronology, which "appears to have been lost, save that portion which was lithographed at Tabrīz in A.H. 1280, but which has never been distributed" (S. Churchill in *JRAS.* 1887, p. 318).

(3) *Raudat al-ṣafā i Nāṣirī*, an edition of Mīr Khwānd's *Raudat al-ṣafā* (see p. 95 *supra*) with a continuation to Riḍā-Qulī Khān's own time in three books.

Edition: **Tīhrān** 1270-4/1853-6°.

Analysis of the parts relating to the Bābīs: *A traveller's narrative written to illustrate the episode of the Bāb, edited ...*

and translated . . . by E. G. Browne, vol. ii, Cambridge 1891, pp. 188-92.

441. M. Taqī "Sipihr" Kāshānī, who died in 1297/1880, and his *Nāsikh al-tawārīkh* have already been mentioned (pp. 152-4 *supra*). The ninth volume of that work is a history of the Qājār dynasty to A.H. 1273/1857 and it seems to have been published separately at least once.

Tārīkh i Qājāriyah.

Editions : (1) Presumably it formed part of the edition of the *Nāsikh al-tawārīkh* published at [Tīhrān 1860 ? onwards]. (2) Tīhrān [?] 1304/1886-7 (as vol. ix of the *Nāsikh al-tawārīkh*. See Āṣafiyyah i p. 256). (3) Tabriz 1319/1901-2 (apparently a separate edition. See Harrassowitz's Bücher-Katalog 405 (1926) no. 908).

Analysis of the parts relating to the Bābis : *A traveller's narrative written to illustrate the episode of the Bāb, edited . . . and translated . . . by E. G. Browne, vol. ii, Cambridge 1891, pp. 173-88.*

442. Mirzā Ḥusain Khān b. 'Abd Allāh Sarābī Tabrizī was on the staff of Farrukh Khān Amīn al-Mulk, when he was sent to London and Paris after the Anglo-Persian War of 1857-8. (For this mission see R. G. Watson *History of Persia* 1800-1858, pp. 456-61.)

Makhzan al-asfār, an account of Farrukh Khān's mission : Browne Coll. K. 7 (9) = Houtum-Schindler 38 (A.H. 1276/1860), *Mashhad* iii, *Faṣl* 14, MSS., p. 28 (where the work is called *Makhzan al-waqā'i'*).

443. Mirzā M. Ja'far Khān Khūrmūji, *Zubdat al-sādāt al-'izām, Muqarrab al-Khāqān, . . . Mu'arrikh i makhṣūs i dawlat i 'alviyah*,¹ is the author of a work entitled *Āthār i Ja'farī*, on the topography and history of Fārs, published at [Tīhrān ?] in 1276/1860. Having completed that work and having received no encouragement at Shīrāz, he migrated in 1276/1860 to Tīhrān. Nāṣir al-Dīn Shāh, having read and approved of the *Āthār i*

¹ So on the title-pages of the *Ḥaqā'iq al-akhbār i Nāṣirī*.

Ja'fari, instructed the author to compose a plain and unvarnished history of the reign.

Haqā'iq al-akhbār i Nāsirī, a history of the Qājār dynasty, of which only the first volume, extending to 1277/1860-1, was completed, the second volume containing only the events of the next two years followed by brief biographical and historical notes reaching down to 1284/1867.

Edition : *Tihrān* 1284/1867°*.

444. **M. Ḥasan Khān** Marāghī, entitled **Ṣanī' al-Daulah** and afterwards **I'timād al-Saltānah**, died at *Tihrān* in 1896 (see p. 154 *supra*).

(1) *Mir'āt al-buldān i Nāsirī*, an uncompleted geographical dictionary of Persian towns and villages in 4 volumes ((1) *alif-tā'*, (2) history of the first fifteen years of Nāṣir al-Dīn Shāh's reign with a calendar for the year of publication (1295/1878), (3) history of the sixteenth-thirty-second years of the reign, (4) *thā'* and *jīm*, with a chronicle of events in the year of publication (1296/1879) and a calendar).

Editions : (1) Vol. i only (388 pp. ending with Tabriz), [*Tihrān* ?] 1293/1876 (cf. Browne *Lit. Hist.* iv p. 454), (2) 4 vols. (vol. i having 606 pp. and ending with *Tihrān*) [*Tihrān*,] 1294/1877°-1297/1880°.

Extract : *Tārīkh i Bābil u Ninawā*. Edition : **Bombay** 1311/1893°.

(2) *al-Ma'āthir wa-'l-āthār*, on the history of forty years of Nāṣir al-Dīn Shāh's reign.

Editions : *Tihrān* 1306/1888-9°*, [*Tihrān*,] 1307/1889° (cf. Browne *Lit. Hist.* iv, p. 456).

(3) *Rūz-nāmah i Īrān*.

Edition : *Tihrān* [date ?] (see *Mashhad* iii p. 130, no. 100 (containing the years 1303/1885-6—1310/1892-3), no. 103 (containing the years 1267/1850-1—1269/1852-3), no. 104 (containing the years 1267/1850-1—1272/1855-6)).

(4) *Rūz-nāmah*, diary of events on the author's journey with

Nāṣir al-Dīn Shāh from Tiflīs to Tīhrān in 1290-1/1873-4 on his return from Europe : **Mashhad** iii p. 89.

(5) *Rūz-nāmah i yaumīyah*, a diary extending from A.H. 1298/1880-1 to A.H. 1313/1895-6 : **Mashhad** iii pp. 87-9.

445. Mīrzā **Ḥusain Hamadāni** was at first secretary to one of the ministers of the Persian government. He was among those who visited Europe in the suite of Nāṣir al-Dīn Shāh in 1873, and on his homeward journey he remained for some time at Constantinople. After serving a term of imprisonment in consequence of the troubles of 1291/1874 he obtained employment in the office of Mānek-jī [son of] Līm-jī Hōshang Hātaryā (see p. 239 *supra*), at whose request he undertook to write a history of the Bābis. After completing the first volume he died at Rasht in 1299/1881-2.

Tārīkh i Jadīd, a history of the rise of Bābism, based on that of Mīrzā Jānī (see p. 339 *supra*) with supplementary information from other sources and planned originally to consist of two volumes but left incomplete at the author's death, when only vol. i (extending to the Bāb's death) had been written : **Rieu** Suppt. 15 (A.H. 1298/1881), **Browne** Coll. F. 55 (given to Browne in 1888. For a description see *JRAS.* 1892, pp. 440-4), **Leningrad** (incomplete. See *Collections scientifiques de l'Institut des Langues Orientales de St. Pétersbourg*, vol. vi, p. 244, and *JRAS.* 1892, pp. 318-19).

English translation : *The Tārīkh-i-Jadīd or New history of Mīrzā 'Alī Muḥammad the Bāb, by Mīrzā Huseyn of Hamadān, translated . . . by E. G. Browne . . .*, **Cambridge** 1893^{o*}. At the end of this translation is printed the Persian text (22 pp.) and English translation of *A succinct account of the Bābī movement* (*Mujmal i badī' dar waqā'i' i zuḥūr i manī'*) written by Mīrzā Yahyā Ṣubḥ i Azal.

Description : *A traveller's narrative written to illustrate the episode of the Bāb, edited . . . and translated . . . by E. G. Browne*, vol. ii, **Cambridge** 1891, pp. 192-7.

Discussion of the authorship : A. Tumanski *K voprosu ob avtorakh istorii Babidov, izvyestnoi pod imenem Tarikhhe Manukchi*

... *ili Tarikhe Dzhedid* ... (in *Zapiski*, St. Petersburg 1893, pp. 33-45. See Browne *Materials*, p. 187).

[*Tārīkh i Jadīd*, introduction, pp. xxxvii-xli.]

446. It was probably in 1886 that an anonymous author (said to be 'Abd al-Bahā' b. Bahā' Allāh¹) wrote the

Maqālah i shakhshī saiyāh kih dar tafsīl i qaḍīyah i Bāb nawishtah ast, a history of the rise of Bābism or rather of Bahā'ism, since the author treats Bahā' Allāh as the Christ of the new dispensation, the Bāb being merely its John the Baptist: Browne Coll. F. 56 (A.H. 1307/1890. For description see *JRAS.* 1892 pp. 663-5).

Editions: (1) **Bombay** 1308/1890 (see Browne *Materials for the study of the Bābī religion*, Cambridge 1918, p. 196), (2) *A traveller's narrative written to illustrate the episode of the Bāb*, edited ... and translated ... by E. G. Browne. 2 vols., **Cambridge** 1891*.

English translation: see above under Editions (2).

447. Mirzā 'Abbās-Qulī **Khān** "Sipīhr" b. M. Taqī Lisān al-Mulk Kāshānī has already been mentioned (p. 227 *supra*) as the author of works entitled *Ahwāl i ḥaḍrat i Bāqir* (on the life of the Imām M. al-Bāqir) and *Tirāz al-mudhakhab* (a life of Zainab).

Tadhkirah i mubārakah i Nāsirī, verse and prose eulogies of Nāsir al-Dīn Shāh and the events of his reign.

Edition: [*Tihrān*,] 1304/1887°.

448. **Muzaffar al-Dīn Shāh Qājār**, the second son of Nāsir al-Dīn Shāh, was born in 1853, succeeded to the throne in 1896 and died on 8 January 1907. His reign was marked by financial difficulties necessitating loans from Russia and by growing political discontent, which led to popular demands for reform. The first *Majlis*, or Parliament, was opened by the Shāh on 7 October 1906 and the Constitution (*Qānūn i asāsī*) was ratified by him on 30 December 1906. In 1900, 1902 and 1905 he visited Europe.

¹ See Browne *Materials for the study of the Bābī religion*, p. 4, n. 1.

Safar-nāmah i mubārak i shāhanshāhī, the diary (*rūz-nāmah*) written on his visit to Europe in 1900.

Edition : *Safar-nāmah i Shāh i Irān*, Allahabad 1915*.

[Browne *The Persian revolution* pp. 98-132 and elsewhere (Portrait facing p. 98) ; Sykes *History of Persia* ii, pp. 374-405 ; *Ency. Isl.* under Muẓaffar al-Dīn.]

449. Mirzā **Ghulām-Ḥusain** Adīb **Afḍal al-Mulk Shirāzī** Zandī died in 1348/1929-30.

Afḍal al-tawārīkh, a history of the first years of Muẓaffar-al-Dīn Shāh's reign, from Dhū 'l-Qa'dah 1313/April 1896 to the end of 1317/April 1900 : **Majlis** 216 (autograph).

450. Mirzā M. **Nāẓim al-Islām Kirmāni** claims to have been one of the founders of the Anjuman i makhfī, a revolutionary society, which held its first meeting on 18 Dhū 'l-Hijjah 1322/23 Feb. 1905. He edited the weekly newspaper *Naurūz*, first published at Tīhrān in 1320/1902-3, and the *Kaukab i durrī i Nāsirī*, which published the twelfth number of its third year in Rabī' ii 1325/June 1907.

Tārīkh i bidārī i Irāniyān, a history of the constitutionalist movement in Persia, of which vol. i, extending to the *Hijrat i suḡhrā* (Dec. 1905), was completed in 1328/1910 and vol. ii in 1330/1912 (see Browne *Lit. Hist.* iv 446).

Edition : place ? date ? (see Browne, *loc. cit.*).

[Browne *The Persian revolution*, Cambridge 1910, p. 420, *The press and poetry of modern Persia*, Cambridge 1914, pp. 128, 150.]

451. Miscellaneous works relating to the recent history of Persia :—

(1) *Ikhtināq i Irān* (so at the head of the left-hand pages : on the cover *Tārīkh i Irān*), a translation of *The Strangling of Persia* by W. Morgan Shuster. Edition : **Bombay** 1340/1921†.

(2) (*Risālah dar tadābir i dīplōmāsī i panjāh-sālah i daulatāin i Rūs u Ingilis dar Irān u Afghānistān*),

a translation made in 1303/1885-6 from an English original: **Majlis** 762.

(3) *Strangling of Persia, The*, by W. Morgan Shuster: see above *Ikhtināq i Īrān*.

(4) *Tārīkh i nahdat i Īrān*, by Ḥ. Mudīr Ḥallāj.

Edition: **Tihrān** A.H.S. 1312/1933†.

C. HISTORY OF PERSIA: (o) RIDĀ SHĀH PAHLAWĪ

452. ‘Abd Allāh Khān Amīr Tahmāsb was Minister of War in the Cabinet of 4 Jumādā ii A.H. 1344/20 Dec. 1925.

Tārīkh i shāhanshāhī i A’lā-Ḥadrat i Ridā Shāh Pahlawī.

Edition: **Tihrān** A.H.S. 1305/1926-7*.

C. HISTORY OF PERSIA: (p) QUM

453. Abū ‘l-Qāsim ‘Alī b. M. b. al-Ḥasan al-Kātib, Governor of Qum, having searched in vain for a history of the town, his brother, **Ḥasan b. M. b. Ḥasan Qummī**,¹ compiled an Arabic history, apparently in 378/988-9, and dedicated it to Ismā‘īl b. ‘Abbād, the famous *Wazīr* of the Buwaihids Mu‘aiyid al-Daulah and Fakhr al-Daulah (see *Ency. Isl.* under Ibn ‘Abbād).

Arabic original: no copies recorded (in *Mashhad* iii p. 116 it is described as “*‘azīz al-wujūd*”).

Persian translation made in 825/1422 (according to Rieu) or in 806/1403-4 (according to Browne) by Ḥasan b. ‘Alī b. Ḥasan b. ‘Abd al-Malik al-Qummī²: (*Tārīkh i Qum* or *Kitāb i Qum* or *Qum-nāmah*): Rieu Suppt. 88 (only the first five of the twenty *bābs*, viz. (1) origin and topography, (2) surveys and taxation, (3) descendants of Abū Ṭālib, (4) Arab settlers of the

¹ **Shāibānī** Qummī according to *Mashhad* iii p. 116.

² Ḥasan b. al-Ḥasan ‘Abd al-Malik al-Qummī according to Rieu.

family of Mālik b. 'Āmir al-Ash'arī, (5) the Ash'arīs after conversion to Islām. 15th cent.), **Browne** Coll. I. 4 (14) = Houtum-Schindler 29 (first seven (of the eight) *fuṣūl* of *Bāb i*), I. 5 = Houtum-Schindler 30 (first five *bābs*. A.H. 1286/1869-70).

Edition (of *Bābs i-v*) : *k. Tārīkh i Qum, Tīhrān* 1353/1934† (with notes by S. Jalāl al-Dīn Tīhrānī. See *Luzac's Oriental List*, vol. xlv, no. 2 (April-June 1935), p. 69).

454. **M. 'Alī b. M. Ḥusain b. 'Alī Bahā' al-Dīn** wrote in 1302/1884-5 at Qum his

Tārīkh i Qum.

Edition : *Tīhrān* 1327/1909 (see *Mashhad* iii p. 116).

C. HISTORY OF PERSIA : (q) ISFAHĀN

455. It was in 421/1030, in the reign of 'Alā' al-Daulah Abū Ja'far M. b. Dushmanziyār, that **al-Mufaḍḍal b. Sa'd b. al-Ḥusain al-Mafarrūkhi** wrote his

Mahāsin Isfahān, an Arabic monograph on the city of Isfahān and its history : **Browne** Coll. I. 1 (9) = Houtum-Schindler 26 (A.H. 1277/1860). Edition of the Arabic text : *Tīhrān* A.H.S. 1312/1933† (edited by S. Jalāl al-Dīn Tīhrānī).

Enlarged Persian translation : *Tarjamah i Mahāsin i Isfahān*, or *Tārīkh i Isfahān*, written circ. 729/1329 by Ḥusain b. M. b. Abī 'l-Riḍā al-Ḥusainī al-'Alawī and dedicated to the *Wazīr* [Ghiyāth al-Dīn] M. b. Rashīd al-Dīn Faḍl Allāh : **R.A.S.** P. 180 (A.H. 884/1479), **Browne** Coll. I. 2 (9) = Houtum-Schindler 27, **Bloch** i 502 (A.H. 1315/1897).

Description : *Account of a rare manuscript History of Isfahān presented to the Royal Asiatic Society on May 19, 1827, by Sir John Malcolm, and now described by Edward G. Browne (JRAS. 1901 pp. 411-446, 661-704).*

456. **M. Mahdī b. M. Riḍā al-Isfahānī** spent some time in Bombay and associated with the Parsees there. He was at Tīhrān in 1275/1858-9.

Niṣf i jahān fī ta'rif i Iṣfahān, a history and topography of Iṣfahān composed in 1303/1885-6 as a revised and enlarged recension of a work by the same author composed in 1300/1882-3: **Browne** Coll. I. 3 (9) = Houtum-Schindler 28 (A.H. 1308/1891).

C. HISTORY OF PERSIA: (r) KĀSHĀN

457. Mirzā 'Abd al-Raḥīm "Suhail" b. M. Ibrāhīm Dunbuli **Kāshāni** was entrusted by the Governor of Kāshān with the duty of answering a questionnaire drawn up by the Parsee Mānekji¹ and sent by order of Nāṣir al-Dīn Shāh Qājār to the different Persian provinces. In nine months he wrote his

*Mir'āt al-Qāsān*² (*sic*, according to Rieu), a geographical and historical account of Kāshān, completed in Muḥarram 1288/1871: **Majlis** 272 (A.H. 1294/1877), **Rieu** Suppt. 99 (A.H. 1304/1887).

C. HISTORY OF PERSIA: (s) FĀRS

458. **Ibn al-Balkhī**, whose name is not more precisely known, was a **Balkhī** by descent but he was brought up in Fārs, where his grandfather was *Mustaufī* circ. 492/1098-9 under the Atābak **Khumārtigin** in the reign of the Saljūqid **Barkiyāruq** (A.H. 487/1094-498/1104). It was at the command of **Barkiyāruq's** brother and successor **Ghiyāth al-Dīn Muḥammad** (A.H. 498/1104-511/1117) that **Ibn al-Balkhī** wrote his *Fārs-nāmah*. He originally intended to include in it a general history of Islām from the Prophet's time to his own day but afterwards decided to make the general history a separate work. Whether he ever wrote this general history is unknown.

Fārs-nāmah, a history and geography of Fārs beginning with an account of the Pre-Islāmic Persian dynasties which occupies nearly two-thirds of the whole: **British Museum** Or. 5983 (early 14th cent.), **Bloch** i 503 (A.H. 1273/1856, apparently transcribed from the preceding).

¹ For whom see p. 239 *supra*.

² *Mir'āt i Kāshān* according to the **Majlis** catalogue.

Edition: *The Fārsnāma of Ibnu 'l-Balkhī*. Edited by G. le Strange and R. A. Nicholson, London 1921^{o*} (Gibb Memorial Series, N.S. 1).

English translation of the geographical portion: *Description of the Province of Fars . . . at the beginning of the twelfth century A.D., translated from the MS. of Ibn-al-Balkhī in the British Museum by G. le Strange* (in the *JRAS.* 1912 pp. 1-30, 311-39, 865-89, and also, as a separate volume, in the Asiatic Society Monographs (no. 14)).

[Autobiographical statements of the author (for which see the G.M.S. edition, pp. x-xi).]

459. **Mu'īn al-Dīn** Abū 'l-'Abbās **Aḥmad b. Abī 'l-Khair Shīrāzī**, called **Ibn i Zarkūb i Shīrāzī**, was a grandson of **Shāikh** ['Izz al-Dīn] Zarkūb i Shīrāzī. On his return from a pilgrimage to Mecca in 734/1333-4 he went to Baghḍād and stayed there for two years. In 744/1343-4 he completed his *Shīrāz-nāmah*, having previously written a two-volume history of Amīr **Shāikh** Abū Ishāq [Injū], who became ruler of Shīrāz in 743/1342-3. He died in 789/1387.

Shīrāz-nāmah, a history of Shīrāz to A.H. 744/1343-4, in a *muqaddimah* (on the merits of Fārs, the beauties of Shīrāz and its foundation), two *faṣls* ((1) the rulers of Fārs; Buwaihids, Saljūqids, Salghurids, Mongols, Maḥmūd Shāh, Mas'ūd Shāh and Abū Ishāq, (2) **Shāikhs** and Imāms of Shīrāz) and a *khātimah* (on Saiyids who entered Shīrāz and some saints whose shrines are there): **Rieu** i 204b (A.H. 1068/1658), 205b (A.H. 1099/1688), 205b (early 19th cent.), **Bloch** i 504 (defective. 18th cent.), **Dorn** 305 (extends to A.H. 763/1352), **Dorn** A.M. p. 374, **Berlin** 63 (1) (A.H. 1208/1794), 534 (1) (modern), **Strassburg** 24 (A.H. 1251/1835).

Edition: **Tīhrān** A.H.S. 1310/A.H. 1350/A.D. 1932‡ (Introduction dated 1311) (edited by Bahman Karīmī).

[Mu'īn al-Dīn Junaīd al-Shīrāzī, *Shadd al-izār* (Rieu Arabic Suppt. p. 462); Introduction to the Tīhrān edition.]

460. For the *Riyāḍ al-firdaus*, a general history of Persia,

but more especially of Fārs, Kūhgīlūyah and Khūzistān, completed in 1082/1671-2 by **M. Mirak** b. Mas'ūd al-Ḥusainī, see p. 237 *supra*.

461. **M. Muḥid** Mustaufi b. Najm al-Dīn Maḥmūd Bāfqī Yazdī became in 1077/1666-7 *Mustaufi* of the *Waqfs* and two years later *Nāẓir* of the *Waqfs* of Yazd, his native city. In Rajab 1081/1670 he went to Iṣfahān and thence to al-Najaf, Karbalā' and al-Baṣrah. In 1082/1671 he sailed from al-Baṣrah to Sūrat, and proceeded thence to Delhi and Ḥaidarābād. In 1084/1673-4 he was at Burhānpūr, in 1086/1675-6 at Delhi and in Ṣafar 1088/1677 at Ujjain, where he entered the service of Prince M. Akbar, Aurangzēb's fourth son, as *khānsāmān*.

In addition to the *Jāmi' i Muḥidī* he wrote the *Majālis al-mulūk* (see p. 237 *supra*), the *Mukhtaṣar i Muḥid* (see p. 237 *supra*) and a short autobiography (Bodleian 423).

Jāmi' i Muḥidī, begun at Baṣrah A.H. 1082/1671, completed at Multān A.H. 1090/1679, a history of Yazd and its famous men in three *mujallads* ((1) from Alexander to the Tīmūrids, (2) the Ṣafawids to Shāh Sulaimān. Written in Shāhjahānābād A.H. 1088/1677, (3) biographical and topographical information concerning Yazd, the author's life and travels¹ etc.): Blochet iv 2294 (vol. iii. A.H. 1090/1679. Transcribed under the author's supervision), i 351 (vol. i only. 18th cent.), Rieu iii 1039a (extracts from vol. ii. Circ. A.D. 1850), i 207b (vol. iii. A.H. 1089-90/1678-9, autograph).

462. **M. Ja'far Khūrmūji** has already been mentioned (p. 343 *supra*) as the author of the *Ḥaqā'iq al-akhbār i Nāṣirī*, published at Ṭihrān in 1284/1867.

Āthār i Ja'fari, on the topography and history of Fārs, with a sketch of the history and geography of the world.

Edition: [Ṭihrān ?] 1276/1860°.

463. According to Clément Huart it was in 1888 that Mirzā Ḥusain "Thuraiyā" Ṭihrānī wrote for Ihtishām

¹ An autobiography extending over the years 1077/1666-7—1085/1674-5 is preserved in the Bodleian (no. 423, see below in the section BIOGRAPHY).

al-Daulah, the son of Prince Farhād Mirzā Mu'tamad al-Daulah,¹ when he was governor of Fārs, his work

Dar ahwāl i Siwand, a very brief (2 foll.) account of Siwand followed by a vocabulary of the dialect spoken there and by poems in various dialects : **Browne** Coll. I. 9 (9).

French translation of the account of Siwand and most of the vocabulary : *Le dialecte persan de Siwend. Par C. Huart* (in *Journal asiatique*, 9^e série, tome I (March-April 1893) pp. 241-65.

Description : *Notes on the poetry of the Persian dialects.* By E. G. Browne (in *JRAS.* 1895), pp. 775-7.

[Although this work appears among the local histories in the catalogue of the Browne Collection, the account of Siwand is descriptive, not historical, and the work should not occur in this section.]

464. Hājji Mirzā **Hasan**, called **Fasā'i** and Ṭabīb, b. **Hasan Shirāzi**.

Fārs-nāmah i Nāsirī, a history and geography of Fārs. Edition : **Ṭihrān** 1313/1895-6° (cf. Browne *Lit. Hist.* iii p. 162).

465. **M. Naṣir**, called **Furṣat** and Mirzā Āqā, Ḥusainī.

Āthār i 'Ajam, on the archæology, geography, history, and celebrated men of south-eastern Persia.

Edition : **Bombay** 1314/1896°*.

C. HISTORY OF PERSIA : (t) **KHURĀSĀN**

466. **Zahīr al-Dīn Abū 'l-Ḥasan 'Alī b. Zaid al-Baihaqī**, called also Ibn Funduq, a member of an old and distinguished Baihaqī family, was born at Sabzawār (of Baihaq) on 27 Sha'bān 499/1106. Among his teachers was al-Maidānī (see Brock. i 289), whose classes he attended in 516/1122, doubtless in Naisābūr. In 526/1132 he was appointed Qādī of Baihaq, but he resigned this post after a few months. After living for short periods at Raiy, Naisābūr, Baihaq and Sarakhs he settled at Naisābūr from 537/1143 until 549/1154, teaching in certain of the mosques and receiving much honour from the inhabitants. In Ṣafar 543/1148 by order of Sultān Sanjar he answered an inquiry

¹ For Farhād Mirzā see p. 204 *supra*.

received in Arabic and Syriac from the Georgian king Demetrius. He died in 565/1169-70. Among his numerous works were (1) *Mashārib al-tajārib*, an Arabic general history (H.Kh. v p. 544, No. 12043), (2) *Wishāh Dumyat al-qasr*, a supplement to al-Bākhharzī's work (for which see Brock. i 252, H.Kh. iii p. 238 no. 5136), (3) a commentary on the *Hamāsah*, (4) a commentary on the *Maqāmāt* of al-Ḥarīrī, (5) *Tatimmat Šiwān al-hikmah* or *Ta'riḫ ḥukamā' al-Islām*, in Arabic (for a MS. see Ahlwardt 10,052). These five works were all in Arabic and all except the last appear to be lost. At least four of his works were in Persian, including (1) *Hiṣaṣ al-aṣfiyā' fī qīṣaṣ al-anbiyā'*, now apparently lost, and

(2) *Tārīkh i Baihaq*, a history of the district of Baihaq with biographies of its famous men, completed A.H. 563/1168: H.Kh. ii, p. 122, Rieu Suppt. 89 (apparently defective at end. A.H. 835/1432), Berlin 535 (1) (different beginning. A.H. 1265/1848-9), Tashkent (see Kahl 9a).

[ʿImād al-Dīn al-Isfahānī *Kharīdat al-ʿaṣr*; Yāqūt *Irshād al-arīb* v 208-18; Brockelmann i 324; *Ency. Isl.* under Baihaqī.]

467. "Saifi" Harawī, i.e. Saif b. M. b. Ya'qūb al-Harawī, tells us that he was six years old in 687/1288. He composed 80 *qaṣīdahs* and 150 *qitʿahs* in praise of the third ruler of the Kart¹ dynasty, Malik Fakhr al-Dīn (reigned 684/1285-708/1308), and to the fourth ruler, Malik Ghiyāth al-Dīn (reigned 708/1308-729/1328), he dedicated a treatise on ethics entitled *Majmūʿah i Ghiyāthi* and also his *Tārīkh i Mulūk i Kart*. For Jamāl al-Dīn M. Sām, who killed Danishmand Bahādur in 706/1306, he wrote a *Sām-nāmah* of 20,000 verses celebrating his exploits.

(*Tārīkh i Harāt*) or (*Tārīkh i Mulūk i Kart*), a history of Harāt from 618/1221 to 721/1321,² being the first (and perhaps the only) *daftar* of a work planned to consist of at least two

¹ For the spelling of this name see Minorsky in *BSOS.* viii, pt. 1 (1935), p. 257, where it is pointed out that the word is vocalised Kart in the MS. of the *Muʿnis al-abrār* and that this vocalisation is implied by a rhyme found by A. Z. Walidī. The spelling Kurt was adopted by E. G. Browne (*Lit. Hist.* iii p. 173) on the authority of a carefully-written MS. of the *Raudāt al-jannāt*, in which the word is repeatedly vocalised in this way.

² Muʿin i Isfizarī's account of this period is a mere abridgment of this work.

daftars : **Būhār** 58 (contemporary or nearly contemporary with author).

Description : *Notes on a unique History of Herat, discovered in the Būhār Collection of MSS. in the Imperial Library, Calcutta. By Khān Shāhib Maulavī ‘Abdul Muqtadir* (in *J.A.S.B.*, N.S., vol. xii (1916), pp. 165–84).

[*J.A.S.B. loc. cit.*]

468. **Mu‘īn al-Dīn** M. Zamajī **Isfizārī** was a distinguished letter-writer (*mutarassil*) and the author of a collection of model letters and other documents (*Inshā i Mu‘īn al-Zamajī* : for a MS. see Ethé 2041). According to his own statement in his *Risālah i qarwānīn* (Bānkīpūr xi, 1098 xxxiv) he left home in early youth to seek knowledge and arrived at Harāt in 873/1648–9. At the beginning of the reign of Sultān Ḥusain, as he tells us incidentally, he was asked to draw up a royal *nishān*. He was also a poet and calligraphist. His patron was Qiwām al-Dīn Nizām al-Mulk, who after being *Wazīr* to Sultān Ḥusain for about twenty years fell into disfavour and was put to death in 903/1497–8.

(1) *Raudāt al-jannāt fī auṣāf madīnat Harāt*, a history of Harāt to 875/1470–1, written in 897/1491–2, dedicated to Sultān Ḥusain and divided into 26 *rawdāhs* : **H.Kh.** iii p. 493 no 6608, **Ivanow** 108 (A.H. 911/1505–6), 109 (slightly defective. 17th cent.), **Ethé** 570 (A.H. 920/1514), **Rieu** Suppt. 94 (A.H. 933/1526), **Rieu** i 206a (A.H. 1002/1594), 207a (A.H. 1002/1594), **Khālīs Efendi** 7472 = **Tauer** 472 (10th/16th cent.), **Blochét** i 506 (defective. 17th cent.), 507 (A.H. 1044/1634), 508 (late 17th cent.), 509 (A.H. 1295/1878), **Bodleian** 310 (defective), **Rehatsek** p. 94 no. 43 (A.H. 1225/1810), **Bukhārā** Semenov 77, **Chanykov** 95 (defective at both ends), **Leningrad** Pub. Lib. (?) (see *Mélanges asiatiques* iii (St. Petersburg 1859) p. 731), **Salemann-Rosen** p. 16 no. 588, **Lahore** Panjāb Univ. Lib. (breaks off in *Raudah* xxv. See *Oriental College Magazine*, vol. ii, no. 3 (May 1926) p. 70).

Description and French translation of extracts by Barbier de Meynard : *Journal asiatique*, 5^e série, vol. xvi (July–Dec. 1860)

pp. 461-520, vol. xvii (Jan.-June 1861) pp. 438-57, 473-522, vol. xx (July-Dec. 1862) pp. 268-319.

(2) *Risālah i qawānīn*, a short tract in the form of a letter praising Sulṭān Ḥusain and Harāt: **Bānkipūr** xi 1098 xxxiv.

[*Ḥabīb al-siyar* iii, 3, 342; Browne *Lit. Hist.* iii 430-1.]

469. ‘Abd Allāh b. ‘Abd al-Raḥmān al-Ḥusainī al-Wā‘iz, i.e. apparently Amīr S. **Aṣīl al-Dīn** ‘Abd Allāh b. ‘Abd al-Raḥmān al-Ḥusainī al-Shīrāzī, who has already been mentioned (p. 184 *supra*) as the author of the *Durj al-durar*, and who died in 883/1478, wrote

Maqṣad al-iqbāl al-Sulṭānīyah wa-marṣad al-‘māl al-Khāqānīyah, on the distinguished persons buried at Harāt: **As‘ad** 2428, **Leningrad** Mus. Asiat. (see *Mélanges asiatiques* iv (St. Petersburg 1860-3), p. 54).

470. *Risālah i mushtamilah ba-ahwāl i Harāt fī hudūd i sanah i 1273* [1856-7] *wa-mushājarah i daulat i Irān ma’ daulat i Inkilāz*.

Edition: place? 1273/1856-7 (see *Mélanges asiatiques* iv (St. Petersburg 1863) p. 60 and v (1868) p. 519).

471. M. Ḥasan **Khān Marāghī**, entitled **Ṣanī‘ al-Daulah** and afterwards **I‘timād al-Saltānah**, died at Tīhrān in 1896 (see p. 154 *supra*). He accompanied Nāṣir al-Dīn **Shāh** on his journey to Mashhad in 1300/1882.

Matla‘ al-shams, an account of **Khurāsān** in 3 vols. ((1) the route to Mashhad from Damāwand, (2) detailed description of Mashhad, its history from 428/1306 to 1302/1885, its eminent men, the Imām ‘Alī al-Riḍā and a list of the books in the Mosque library,¹ (3) the **Shāh**’s return journey through Nīshāpūr, Sabzawār, Shāhrūd, Dāmghān and Simnān with accounts of these and intervening places and their eminent men). Edition: [**Tīhrān** ?] 1301/1884°-1303/1886° (cf. Browne *Lit. Hist.* iv 455-6, Yate *Khurasan and Sistan*, pp. 313-14).

Descriptions: (1) S. Churchill in *JRAS.* 1887 p. 164 (relates to vol. iii only). (2) Browne *Lit. Hist.* iv 455-6.

¹ pp. 165-216 are devoted to **Shāh Tahmāsp**’s autobiography (for which see pp. 305-6 *supra*).

C. HISTORY OF PERSIA : (u) KIRMĀN

472. **Afdal al-Dīn Aḥmad b. Ḥāmid Kirmānī** left Bardasīr in 570/1174-5 with the intention of going to the court of Ṭughān Shāh in Khurāsān, but at Kūbīnān the Amīr Mujaḥid al-Dīn persuaded him to stay and he remained there for five years. Thence he was taken against his will to Yazd, where the king put him in charge of the hospital and wished him to become his *Munshī*. He escaped, however, from that service and in Muḥarram 584/1188 returned to Kūbīnān, where he immediately began his '*ʿIqd al-ʿulā*' as a present for Malik Dīnār, the new ruler. According to M. b. Ibrāhīm's *Tārīkh i Saljūqiyān i Kirmān*, p. 35, he was Secretary (*Dabīr*) to the Atābak M. b. Būzqush.

(1) *Badā'i' al-azmān fī waqā'i' Kirmān* or *Tārīkh i Afdal*, a standard history of the Saljūqids of Kirmān: no MSS. recorded, but the work was used by M. b. Ibrāhīm and Nāṣir al-Dīn Kirmānī.

(2) '*ʿIqd al-ʿulā li-l-Mauqif al-A'lā*', a florid history of the conquest of Kirmān by Malik Dīnār, the Ghuzz chieftain, in A.H. 581/1185-583/1187: **Browne** Coll. H. 11 (7) = Houtum Schindler 14 (A.H. 1269/1853), **Rieu** Suppt. 90 (A.H. 1286/1870), 91 (A.H. 1276/1859-60), **Majlis** 266 (A.H. 1294/1877), 267 (A.H. 1277/1860-1), **Bloch** i 505 (A.H. 1313/1895), **Leningrad** Pub. Lib. (see *Mélanges asiatiques* iii (St. Petersburg 1859), p. 731).

Editions: [**Ṭīhrān**,] 1293/1876°, **Ṭīhrān** A.H.S. 1311/1932-3*.

Extracts: *Siāssat Namēh . . . par . . . Nizam oul-Moulk. Texte persan. Édité par C. Schefer. Supplément, Paris 1897**, pp. 123-140.

[*ʿIqd al-ʿulā*, *Qism* v; M. b. Ibrāhīm *Tārīkh i Saljūqiyān i Kirmān* p. 35, and Houtsma's preface p. xi; **Rieu** Suppt. 90.]

473. **Munshī Nāṣir al-Dīn Kirmānī** was a son of **Khawājah Muntajab al-Dīn 'Umdat al-Mulk Yazdī**, who in 650/1252-3 left Yazd and attached himself to the Qarā-Khitā'i Sulṭān of Kirmān, **Qutb al-Dīn Muḥammad**, whose trusted adviser he became. Nāṣir al-Dīn himself was still young in 693/1294,

when he was appointed Head Munshī in the *Diwān i Rasā'il wa-Inshā* by Pādshāh Khātūn, who ruled A.H. 691/1292–694/1294.

Simt al-'ulā li-l-Hadrat al-'ulyā, a history of the Qarā-Khitā'is (Qutluḡ Khāns) of Kirmān written A.H. 716/1316–17 : H.Kh. iii p. 618, *Āyā Šūfiyah* 3019 (2) = Tauer 387 (A.H. 752/1351), Rieu ii 849 (16th cent.), Blochet iv 2311 (2) (19th century. Presumably copied from *Āyā Šūfiyah* 3019 (2)).

[*Simt al-'ulā* (Rieu ii 849) foll. 80, 94, 129 ; H.Kh. loc. cit.]

474. **Muḥammad b. Ibrāhīm** tells us that in Jumādā ii 1025/May–June 1616, after a pilgrimage to the tomb of 'Alī Riḍā at Mashhad, he went to Sīstān and stayed there for nearly two months. On his mother's side he was descended from the Šaffārids.

(*Tārīkh i Saljūqiyyān i Kirmān*), a history of the Saljūqids of Kirmān preceded by a brief account of the Saljūqids of 'Irāq and followed by a continuation of the history of Kirmān to the rise of the Qarā-Khitā'i dynasty : Berlin 433 (lacunæ at beginning, slightly defective at end. 17th cent.).

Edition (omitting foll. 1–35 of the Berlin MS.) : *Histoire des Seljoucides du Kermān par Muhammed [b.] Ibrahim. . . Texte persan . . . publié . . . par M. Th. Houtsma, Leyden 1886** (*Recueil de textes relatifs à l'histoire des Seljoucides par M. Th. Houtsma*, vol. i).

Summary : *Zur Geschichte der Selgugen von Kermān. Von M. Th. Houtsma (Zeitschrift der Deutschen Morgenländischen Gesellschaft, Bd. 39 (1885), pp. 362–410).*

[MS. foll. 16b, 40b ; Houtsma's ed. p. 11 ; Z.D.M.G. 1885, p. 364.]

475. In the list of the rulers of Hurmūz given by Sachau in his *Verzeichnis muhammedanischer Dynastien* (based on Munajjim-Bāshī. Cf. Zambaur *Manuel de généalogie* p. 260) there are three kings called Tūrān-Shāh. The first of these ruled, it is said, from 758/1357 to 788/1386, the second from 840/1436–7 for an unspecified period and the third was engaged in war against the Portuguese in 928/1521–2. According to Teixeira it was the first of these, **Tūrān-Shāh b. Quṭb al-Dīn**, who wrote a

Shāh-nāmah in prose and verse on the history of Hurmūz. Teixeira says that he acceded to the throne "in the year of the Hegira 747, of Christ 1347" and "when he had govern'd 30 years dy'd, in the year of the Hegira 779, of Christ 1378".

Shāh-nāmah [i *Tūrān-Shāh*] : no copies recorded.

Epitome : *Relaciones de P. Teixeira d'el origen descendencia y succession de los reyes de Persia, y de Harmuz, y de un viaje hecho por el mismo autor dende la India Oriental hasta Italia por tierra*, **Antwerp** 1610°* pp. 1 [bis]-45 [bis].

English translations : (1) *The history of Persia . . . to which is added an abridgment of the lives of the Kings of Harmuz or Ormuz. The Persian history written in Arabick, by Mirkond . . . that of Ormuz, by Torunxa . . . both of them translated into Spanish by Antony [or rather, Pedro] Teixeira . . . and now render'd into English by Captain J. Stevens*, **London** 1715°*, pp. 376-414. (2) *The travels of P. Teixeira, with his 'Kings of Harmuz', and extracts from his 'Kings of Persia', translated and annotated by W. F. Sinclair . . . with further notes and an introduction by D. Ferguson*, **London** 1902* (Hakluyt Society's Publications, 2nd series, no. ix), pp. 153-95.¹

476. For "Qadri's" *mathnawīs* entitled *Jang-nāmah i Kishm* and *Jarūn-nāmah* see p. 309 *supra*.

C. HISTORY OF PERSIA : (w) TABARISTĀN

477. M. b. al-Ḥasan Ibn i Isfandiyār speaks of benefits received by him from Ḥusām al-Daulah Ardashīr, who ruled in Māzandarān from 567/1171-2 to 602/1205-6. In 606/1210, having returned to al-'Irāq from Baghdād, he heard of the assassination of Ardashīr's successor, Rustam b. Ardashīr. Shortly afterwards he spent two months at Raiy and found there some quires of an

¹ An earlier and less satisfactory epitome of Tūrān-Shāh's *Shāh-nāmah* was made by "a friar of the order of Saint Dominic" [possibly Gaspar da Cruz] and printed as an appendix to Fray Gaspar da Cruz's *Tractado . . . da China*, Evora 1569-70. An incomplete English translation of this epitome was published by Purchas in his *Pilgrimes*, Pt. ii pp 1785-7 and a complete translation in the above-mentioned Hakluyt Society volume pp. 256-7.

Arabic work by 'Alī b. M. al-Yazdādī on the subject of the king of Ṭabaristān nicknamed Gāubārah. Subsequently at Khwārazm he found in a bookseller's shop Ibn al-Muqaffa's Arabic translation of the Pahlawī letter of the High Priest Tansar to Jusnaf-Shāh, Prince of Ṭabaristān. Both of these works he translated and incorporated in his History of Ṭabaristān.

Tārikh i Ṭabaristān, written, partly at any rate, in 613/1216-17 and divided into four *qisms*, a history of Ṭabaristān from the earliest times to the author's date with an anonymous continuation to circ. A.H. 750/1349: **Ethé** 568 (A.H. 1032/1623), **Rieu** i 202a (lacking *Qism* iii. A.H. 1067/1656), Suppt. 92 (lacking *Qism* iii. A.H. 1273/1857), **Bodleian** 307 (A.H. 1068/1657), **Browne** Coll. I. 6 (10) = Houtum-Schindler 31 (A.H. 1268/1852), **Blochet** i 500 (A.H. 1295/1878), **Salemman-Rosen** p. 12 no. 145, **Leningrad** Asiat. Mus. (transcribed from Salemman-Rosen 145 and collated with the London MSS.).

Extracts: (1) *Lettre de Tansar au roi de Tabaristan* [Persian text with a French translation] *Par M. [James] Darmsteter* (in *Journal asiatique*, 9^e série, tome iii (Paris 1894*), pp. 185-250, 502-55),¹ (2) *Tansar's epistle to Goshnasp. Treating of the political, social and religious problems of the Sassanian times; originally composed in the Pahlavi language sometime between 557 and 570 A.D. Persian text edited by Mojtabā Minovi. Tīhrān, 1932**.

Abridged English translation: *An abridged translation of the History of Ṭabaristān . . . by Muḥammad b. al-Hasan b. Isfandiyyār, based on the India Office MS. compared with two MSS. in the British Museum, by E. G. Browne, Leyden and London 1905** (Gibb Mem. Ser., 1st ser., vol. ii).

Summary of the more ancient part of the history: *Nachrichten*

¹ Cf. (1) Darab Dastur Peshotan Sanjana: *Observations on Darmsteter's theory regarding Tansar's letter to the king of Tabaristan and the date of the Avesta*, Bombay and Leipzig, Otto Harrassowitz, 1898, 32 pp. (see Harrassowitz's Bücher-Katalog 404 (1926), no. 2777), (2) D. D. P. Sanjana *Tansar's alleged Pahlavi letter to the king of Tabaristan from the standpoint of M. J. Darmsteter*, Bombay and Leipzig, Otto Harrassowitz, 1898, 16 pp. (see Harrassowitz's Bücher-Katalog 404 (1926), no. 2778).

über Taberistan. Nach dem *Tārīkh-i-Taberistān* von Abu-l-Hassan ben Isfendiār. Von Prof. Spiegel (*Z.D.M.G.* iv (1850) pp. 62-71).

[Autobiographical statements at the beginning of the *Tārīkh i Tabaristān*; Browne *Lit. Hist.* ii 479-80; *Ency. Isl.* under Ibn Isfandiār.]

478. It was for Fakhr al-Daulah Shāh Ghāzī b. Ziyār (who reigned from A.H. 761/1359-60 to 780/1378-9) that [Badr al-Ma'ālī] ¹ Auliya' Allāh [Āmulī] ¹ wrote his

Tārīkh i Rūyān, completed apparently in Muḥarram 764/1362.

Edition: *Tihrān* A.H.S. 1313/1934† (ends with a few lines continuing the history to Tīmūr's restoration of the descendants of S. Qiwām al-Dīn to the throne of Māzandarān in 805/1402-3).

479. S. Zāhir al-Dīn b. Naṣīr al-Dīn Mar'ashī was born in or about A.H. 815/1412. He was owner of the estates of Bāzargāh in Gilān and was employed on various military and other missions by Sultān Muḥammad II, for whose son and successor Kārkiyā Mīrzā 'Alī (reigned 881/1476-7 or 883/1478-9 to 909/1503-4 or 910/1504-5) he wrote the *Tārīkh i Tabaristān* and the *Tārīkh i Gilān u Darlamistān* (see p. 362 *infra*). He cannot have died before 894/1489, the date to which the *Tārīkh i Gilān* is brought down.

Tārīkh i Tabaristān u Rūyān u Māzandarān, a history of Tabaristān to A.H. 881/1476-7: *Leningrad* Mus. Asiat. (A.H. 976/1569. See *Mélanges asiatiques* vi (St. Petersburg 1873) p. 117), *Rieu* Suppt. 93 (A.H. 1014/1605), *Rosen* Inst. 10 (A.H. 1034/1625), *Flügel* ii 971 (A.H. 1038/1628-9), *Browne* Coll. I. 7 (12) = *Houtum-Schindler* 32 (A.H. 1271/1854), *Bloch* iv 2285 (A.H. 1273/1857), *Berlin* 535 (2) (an abridgment only).

Edition: *Sehir-eddin's Geschichte von Tabaristan, Rujan und Masanderan. Persischer Text, herausgegeben von B. Dorn, St. Petersburg 1850** (= Theil i of *Muhammedanische Quellen zur Geschichte der südlichen Küstenländer des Kaspischen Meeres herausgegeben, übersetzt und erläutert von B. Dorn, St. Petersburg 1850-8*).

¹ So Zāhir al-Dīn Mar'ashī.

German translation: According to Minorsky (*Ency. Isl.* under *Māzandarān*) a German translation by Dorn was printed in 1885, but only a few copies are known.

[Autobiographical statements, for which see Dorn *Muhammedanische Quellen* i, Vorwort, pp. 9–22, *op. cit.* ii, Vorwort, p. 5; *Ency. Isl.* under *Zahīr al-Dīn*; H. L. Rabino *Māzandarān and Astarābād*.]

480. M. Ḥasan Khān Marāghī, entitled **Ṣanī‘ al-Daulah** and afterwards **I‘timād al-Saltānah**, who died at Tīhrān in 1896, has already been mentioned as the author of the *Tārīkh i muntazam i Nāṣirī* (see p. 154 *supra*), the *Maṭla‘ al-shams* (see p. 356 *supra*), the *Hujjat al-sa‘ādah* (p. 225 *supra*), the *Durar al-tījān* (p. 246 *supra*), and *al-Ma‘āthir wa-l-āthār* (p. 344 *supra*).

al-Tadwīn fī ahwāl jibāl Sharwīn.¹

Edition: Tīhrān 1311/1893–4* (see *Mashhad* iii p. 115).

C. HISTORY OF PERSIA : (x) GĪLĀN

481. S. **Zahīr al-Dīn** b. Naṣīr al-Dīn **Mar‘ashī** has already been mentioned (p. 361 *supra*) as the author of a *Tārīkh i Tabaristān*.

Tārīkh i Gīlān u Dailamistān, a history of Gīlān and Dailamistān to A.H. 894/1489 dedicated to the Kārkiyā Sultān Mīrẓā ‘Alī b. Sultān Muḥammad: **Bodleian** 309 (lacunae. A.H. 930/1524).

Edition: **Rasht** 1330/1912* (edited from the Bodleian MS. by H. L. Rabino, who has appended to it the *Mukātabāt* of Khān Aḥmad Khān Gīlānī).

Description: H. L. Rabino *Māzandarān and Astarābād* G.M.S., London 1928, p. xxiii.

482. ‘Alī b. **Shams** al-Dīn b. Ḥājji Ḥusain **Lāhiji** began in Muḥarram 921/Feb.–March 1515 and finished in Ṣafar 922/March 1516 the writing down of the *Tārīkh i Khānī* at the

¹ For the mountains of Sharwīn or Shalfīn see H. L. Rabino *Māzandarān and Astarābād* (Gibb Mem. Ser. N.S. vii), London 1928, p. 42.

command of Sultān Aḥmad Khān (Ruler of Gīlān A.H. 911/1505-?), to whom, perhaps by a courtly fiction, he ascribes a large share in the composition of the work

Tārīkh i Khānī, a history of Gīlān from A.H. 880/1475-6 to A.H. 920/1514 : Blochet i 499 (A.H. 978/1570), Leningrad Mus. Asiat. (modern transcript of the preceding MS. See *Mélanges asiatiques*, vol. ii (St. Petersburg 1852), p. 53).

Dorn's edition was based on the above-mentioned transcript of the Paris manuscript and on an old manuscript belonging to Chanykov which is not included in the Chanykov collection acquired by the Imperial Public Library at St. Petersburg in 1864 but which may now be in one of the Leningrad libraries.

Edition : '*Aly ben Schems-eddīn's Chanisches Geschichtswerk . . . Herausgegeben von B. Dorn. St. Petersburg 1857** (= Pt. 2 of Dorn's *Muhammedanische Quellen zur Geschichte der südlichen Küstenländer des Kaspischen Meeres*).

483. 'Abd al-Fattāḥ Fūmanī was apparently in government employ at Fūman, the old capital of Gīlān. About 1018-19/1609-10 he was in the suite of the *Wazīr* Bihzād Bēg at the village of Lashtah-Nishā. After Bihzād Bēg's dismissal (A.D. 1611-12) 'Abd al-Fattāḥ was one of those appointed to examine the accounts and was ordered to go to Lāhijān. When 'Adil-Shāh and his supporters marched on Fūman, 'Abd al-Fattāḥ and his family left for al-'Irāq.

Tārīkh i Gīlān,¹ a history of Gīlān from 923/1517 to 1038/1628 : Leningrad Mus. Asiat. (see *Mélanges asiatiques* ii (St. Petersburg 1852-6) p. 55. A transcript by a Tartar at St. Petersburg doubtless from the manuscript sent by Chanykov to Dorn in 1849 or 1850).

Edition : '*Abdu 'l-Fattāḥ Fūmeny's Geschichte von Gīlān . . . Herausgegeben von B. Dorn. St. Petersburg 1858** (= Pt. 3 of Dorn's *Muhammedanische Quellen zur Geschichte der südlichen Küstenländer des Kaspischen Meeres*).

¹ Chodzko, who published some extracts from this work in the *Nouvelles annales des voyages*, 1850 Févr. pp. 200-10, calls it *Futoukhāt* or *Tārīchi Ahmed Khani*.

C. HISTORY OF PERSIA : (y) SĪSTĀN

484. The history of Sīstān mentioned below is of unknown authorship and title. It appears that the body of the work, or part of it, was written in the time of Ṭuḡhril Bēg, whose name is followed by the benediction *adāma 'llāhu mulkahu* on p. 373, where an event of A.H. 445/1053-4 is related.

(*Tārīkh i Sīstān*), a history of Sīstān to the middle of the 5th/11th century, with a summary continuation, mainly in the form of a list, not a narrative, of events, to A.H. 695/1295-6, followed by a dateless account of Rukn al-Dīn Shāh Maḥmūd : Ṭīhrān (private library of Malik al-Shu'arā' "Bahār". Transcribed before A.H. 864/1459-60), Blochet iv 2281 (A.H. 1289/1872).¹

Edition : Ṭīhrān A.H.S. 1314/1935† (edited by "Bahār" from his MS.). The work was previously published, apparently from the MS. now in "Bahār's" possession, as a *feuilleton* in nos. 474-564 (A.H. 1299-1302/1881-5) of the official Persian newspaper *Īrān* (for which see Browne *The press and poetry of modern Persia*, Cambridge 1914, pp. 49-51).

485. Shāh Ḥusain b. Malik Ghiyāth al-Dīn Maḥmūd² b. Shāh Maḥmūd b. Shāh Abū Sa'īd, a member of the Ṣaffārid family, the princely line of Sīstān, was left fatherless in early life. When the Turkistānīs invaded Khurāsān he fled to the mountains and ultimately to Qandahār, but when Shāh 'Abbās drove the enemy out of Harāt and Khurāsān he returned home and paid homage to Shāh 'Abbās, whom he accompanied on the Khurāsān campaign in 1008/1599-1600 and on other expeditions. In 1019/1610 he returned from a journey to the Ḥijāz. In 1027/1618 he was presented to Shāh 'Abbās at Qazwīn and in Shawwāl 1028/Sept. 1619 he was in that king's suite at Iṣfahān. His *tadhkirah* of Persian poets, the *Khair al-bayān*, is preserved in the British Museum (Rieu Suppt. 108, 109).

¹ In *JRAS.* 1926, p. 215, Sir Denison Ross mentions a MS. in the possession of 'Abbās Iqbāl at Ṭīhrān [identical with "Bahār's" MS. ?] and a transcript made from it for M. Khān Qazwīnī of Paris ("MS. moderne en ma possession", as M. Khān Qazwīnī says in *JRAS.* 1926, p. 224).

² So in Rieu Suppt. 108 but Ghiyāth al-Dīn Muḥammad in Rieu Suppt. 97.

Ihyā' al-mulūk, a history of Sistān from the earliest times to A.H. 1028/1619, the date of completion: Rieu Suppt. 97 (17th cent.).

[*Khair al-bayān*, preface (see Rieu Suppt. 108), *Ihyā' al-mulūk*, *Khātimah*.]

C. HISTORY OF PERSIA : (z) KHŪZISTĀN

486. S. 'Abd Allāh "Faḡīr" b. Nūr al-Dīn b. Ni'mat Allāh Ḥusainī **Shūshtari** was born at **Shūshtar** in 1112/1701. His grandfather was the celebrated Ni'mat Allāh Jazā'irī (for whom see Browne *Lit. Hist.*) and his father was the author of several works. After a life devoted to teaching, study and writing he died at **Shūshtar** in 1173/1759-60. A number of works on astronomy and other subjects are mentioned among his writings.

Tadhkirah i Shūshtarīyah, a history of **Shūshtar** to A.H. 1169/1755-6 with notices of its celebrated men: Rieu i 214b (late 18th cent.), Suppt. 98 (A.H. 1255/1839), Blochet i 501 (18th cent.), Browne Coll. I. 8 (9) (A.H. 1313/1896), Ivanow 1st Suppt. 758 (fragment only. A.H. 1317/1899).

Edition: *Tadhkira-i-Shūshtar . . . By Sayyid 'Abdallāh . . . ash-Shūshtarī. Edited by . . . Maulā Bakhsh and . . . M. Hidayat Husain, Calcutta 1914-24** (*Bibliotheca Indica*).

[*Tadhkirah i Shūshtarīyah* 60-1; *Tuhfat al-'ālam*; *Bidā'ah i muzjāh*; *Rauḍat al-jannāt* 372-4; *Nujūm al-samā'* 251-8; Hidāyat Ḥusain's introduction to the B.I. edition.]

487. S. 'Abd al-Ḥusain b. 'Azīz-Allāh b. S. Ismā'īl b. S. Murtaḍā b. S. Nūr al-Dīn b. Ni'mat Allāh al-Mūsawī al-**Shūshtari**, another of the Nūrī Saiyids, was in 1246/1830-1 commanded by M. Ḥusain Mirzā Ḥishmat al-Daulah,¹ grandson of Fath-'Alī Shāh, to write an account of **Shūshtar** and of the dam called Band i Khāqānī which was restored by the prince's father.

Bidā'ah i muzjāh,² a history of **Shūshtar** based mainly

¹ Succeeded his father as Governor of Kirmānshāhān in 1239/1823-4.

² For this expression (= scanty, or paltry, merchandise) see *Qur'an* xii 88.

on the *Tadhkirah i Shūshtarīyah* and the *Tuhfat al-‘ālam* and divided into a *muqaddimah* (account of *Khūzistān* etc.), three *fasls* ((1) *Shūshtar* and its shrines, (2) *Dizfūl*, (3) the dams *Shādurwān* and *Band i Khāqānī*) and a *khātimah* (M. Ḥusain *Mirzā*’s governorship) : *Rieu* i 215b (A.H. 1246/1830).

488. For the *Riyāḍ al-firdaus*, a general history of Persia but more especially of Fārs, Kūhgīlūyah and *Khūzistān*, completed in 1082/1671–2 by **M. Mirak** b. Mas‘ūd al-Ḥusainī, see p. 237 *supra*.

For the *Tuhfat al-‘ālam*, an autobiography of ‘Abd al-Latīf b. Abī Tālib al-Mūsawī al-Shūshtarī beginning with an account of *Shūshtar* written in 1215–16/1800, see the section of this work relating to BIOGRAPHY.

489. S. Aḥmad **Kasrawī** Tabrizī, a “ Member of the Ministry of Justice, Teheran ” (see the lists of members in the *JRAS.* from 1927 to 1932), is the author of *Shahriyārān i gum-nām* (see p. 242 *supra*) and *Ādharī yā zabān i bāstān i Ādharbāyḡān* (reviewed in *JRAS.* 1927, pp. 148–57) and other works. In 1302 A.H.S./1923–4 he went to *Khūzistān* and spent a year and three months there, devoting his leisure to the study of its history. These studies he continued on his return to *Tīhrān*.

Tārīkh i pānṣad-sālah i Khūzistān, a history of *Khūzistān* in the last five hundred years, from the time of the *Musha‘sha’is*.

Edition : *Tīhrān* A.H.S. 1313/1934†.

D. HISTORY OF KURDISTĀN

490. *Sharaf* al-Dīn, afterwards **Sharaf Khān**, *Bidlīsī* was born in 949/1543 at *Karahrūd* (near *Qumm*), where his father, the Amīr *Shams* al-Dīn, dispossessed of the principedom of *Bidlīs*, had settled. He was brought up with the sons of *Shāh Tahmāsp*, who appointed him to several important posts. In 975/1576–8 he was engaged in the subjugation of *Gīlān*, and he remained there for seven years. *Shāh Ismā‘īl* II on his accession in 984/

1576 recalled him from Shīrwān, where he had been for eight months as governor (?), and appointed him *Amīr al-umarā'* of the Persian Kurds. Having come to doubt his loyalty, however, Shāh Ismā'il sent him to Nakhchuwān. In 986/1578 he made common cause with Khusrau Pāshā, the Turkish invader of Persia, and Murād I conferred on him the title of Sharaf Khān and restored to him the principedom of Bidlis, which he still held in 1005/1596.

Sharaf-nāmah,¹ a history of the Kurds completed A.H. 1005/1596 and divided into a *muqaddimah* (on the origin of the Kurds and their customs), four *ṣaḥīfahs* ((1) Kurdish sultāns (a) al-Jazīrah and Diyār Bakr, (b) Dīnawar and Shahrazūl (Ḥasan-waihids), (c) Faḍlawaihids = Lur i Buzurg, (d) Lur i Kūchak, (e) Aiyūbids, (2) (a) Ardalān, (b) Hakkārī = Shanbū, (c) 'Imādīyah, (d) al-Jazīrah, (e) Ḥiṣn Kaifā, (3) other Kurdish rulers in three *firqahs*, (4) the rulers of Bidlis, the author's ancestors) and a *khātimah* (on the Ottoman Sultāns and contemporary rulers in Irān and Tūrān): H. Kh. ii p. 134 no. 2235 (*Ta'rikh Sharaf Khān*), Bodleian 312 (Autograph. A.H. 1005/1597. 20 PICTURES), 313 (A.H. 1015/1606. Copied from an autograph), 314, Dorn 306 (lacks six chapters in *Ṣaḥīfah* iii. A.H. 1007/1598, corrected by the author himself), Browne Coll. H. 10 (12) = Houtum-Schindler 33 (A.H. 1027/1618), Hālat Efendi = Tauer 473 (A.H. 1034/1624-5), Lālā Ismā'il = Tauer 474 (A.H. 1036/1626-7), Rieu i 208b (A.H. 1079/1669), 209b (lacunæ. A.H. 1055/1645), 210a (A.H. 1231/1816), 210a (after A.D. 1827), Suppt. 95 (19th cent.), 96 (A.H. 1251/1835), Bloch i 495 (A.H. 1083/1672), 496 (19th cent.), 497 (19th cent.), Princeton 428 (fragment. A.H. 1104/1693), R.A.S. P. 158 = Morley 159 (contains a continuation of the history of the Ardalān rulers from A.H. 1005/1596 to A.H. 1225/1810 by M. Ibrāhīm b. Mullā M. Ḥusain Ardalānī), Chanykov 96, Dorn A.M. p. 283 (apparently complete), p. 661 (2 copies, one complete, the other a fragment (first 100 pp. and some more)), Adabiyāt Kutubkhānah-sī 789 = Tauer 475 (A.H. 1279/1862-3).

Editions: (1) *Scheref Nameh, ou Histoire des Kourdes par*

¹ Cf. *Ency. Isl.* ii 1143 in the article KURDS.

Scheref, Prince de Bidlis. Publiée . . . traduite [sic, but this translation never appeared] *et annotée par V. Véliaminof-Zernof.* 2 vols. **St. Petersburg** 1860-2°. * (2) **Cairo** [1931*].

French translation: *Chèref-Nâmek ou Fastes de la Nation Kourde par Chèref-ou'ddîne . . . Traduits . . . et commentés par F. B. Charmoy.* 2 vols. **St. Petersburg** 1868-75°.

Turkish translations: (1) by Muḥammad [Bēg] b. Aḥmad [Bēg Mīrzā], written in 1078/1667-8: **Rieu** Turkish Cat. 70a (A.H. 1080/1699), 70b (early 19th cent.), **As'ad** 2303 (see Babinger *Geschichtsschreiber der Osmanen* pp. 223-4). (2) by "Sham'ī", written [begun?] in 1092/1681 (according to Babinger) but containing the date 1095/1684 in the translator's additions (according to Rieu, who supposes the translation to have been written shortly after that date): **Rieu** Turkish Cat. 71a (cf. Babinger *op. cit.*, p. 224).

Descriptions, summaries, translated extracts etc.: (1) Wolkov *Notice sur l'ouvrage persan intitulé Scheref Namé . . .* (in *Journal asiatique*, viii (1826), pp. 291-8). (2) H. A. Barb *Ueber die unter dem Namen „Tarich el Akrad“ bekannte Kurden-Chronik von Scheref (= Sitzungsberichte der Akademie der Wissenschaften in Wien, phil.-hist. Classe, vol. x (Vienna 1853), pp. 258-76)*. (3) H. A. Barb *Geschichtliche Skizze der 33 verschiedenen kurdischen Fürstengeschlechter (= Sitzungsberichte etc., vol. xxii (Vienna 1857), pp. 3-28)*. (4) H. A. Barb *Geschichte von fünf Kurden-Dynastien (= Sitzungsberichte etc., vol. xxviii (Vienna 1858*), pp. 3-54)*. (5) H. A. Barb *Geschichte von weiteren Kurden-Dynastien (= Sitzungsberichte etc., vol. xxx/1 (Vienna 1859))*. (6) H. A. Barb *Geschichte der kurdischen Fürstenherrschaft in Bidlis. Aus dem Scherefname, 4. Buch. (= Sitzungsberichte etc., vol. xxxii (Vienna 1859), pp. 145-250)*. (7) Morley pp. 146-50. (8) *Ency. Isl. under Kurds*: B. History (bibliography at end).

[*Sharaf-nāmah, dhail to Ṣaḥīfah* iv (cf. Rieu i 208-9); Wolkov *Notice sur l'ouvrage persan intitulé Scheref Namé . . .* (in *Journal asiatique*, viii (1826), pp. 291-8); H. A. Barb *Ueber die unter dem Namen „Tarich el Akrad“ bekannte Kurden-Chronik von Scheref* (see above under Descriptions, summaries etc.); Morley pp.

143-5; *Scheref Nameh, ou Histoire des Kourdes . . . Publiée . . . par V. Véliaminof-Zernof*, preface; *Ency. Isl.* under Bidlīsī (Huart) and under KURDS (B. HISTORY. GROUP A. subsection Bidlīs (Minorsky), vol. ii p. 1144 in the English edition.)

491. **M. Ibrāhīm b. Mullā M. Ḥusain Ardalānī** wrote

A history of the Ardalān rulers from A.H. 1005/1596 to A.H. 1225/1810, being a continuation of the chapter on these rulers in the *Sharaf-nāmah* of Sharaf Khān Bidlīsī: **Morley** p. 147 (A.H. 1225/1810. Autograph?).

492. **Khusrau b. M. b. Minūchihr** wrote

A history of the Banū Ardalān to the time of Riḍā-Qulī Khān b. Khusrau Khān, who came to the throne in 1250/1834-5: **Bloch** i 498 (1st half of 19th cent.).

493. *Sharḥ i nasab i Ardalān*, an account of Ardalān, the alleged ancestor of the *wālīs*, or governors, of Kurdistān: **Browne** Coll. I. 11 (13) (A.H. 1324/1906, with an English translation or abridgment by H. L. Rabino).

494. For the *Zubdat al-tawārīkh i Sinandijī*, a general history containing a chapter (xi) on the genealogy of the Kurds and of the rulers and governors of Ardalān, composed in 1215/1800-1 by M. Sharif b. Mullā Muṣṭafā, *Qādī* of Ardalān, see p. 146 *supra*.

In the bibliographies to the articles KURDS and SENNA in the *Ency. Isl.* some other Oriental histories are mentioned without specification of the language in which they are written.

E. HISTORY OF CENTRAL ASIA. (1) BUKHĀRĀ ETC.

495. Abū Bakr M. b. Ja'far **al-Narshakhi**¹ was born in 286/899 and died in Šafar 348/959. It was in 332/943-4 that he wrote for the Sāmānid Nūh b. Naṣr (reigned 331/942-343/954) an Arabic history of Bukhārā to the accession of Nūh b. Naṣr. In 522/1128 this was translated into Persian by Abū Naṣr Aḥmad

¹ **Narshakhi** was a village in the district of Bukhārā.

b. M. b. Naṣr al-Qubāwī, who added a brief continuation to the death of Maṣṣūr b. Nuḥ, A.H. 365/976.

Abridgment of the Persian translation : *Tārīkh i Bukhārā* prepared A.H. 574/1178-9 by M. b. Zufar b. 'Umar for the Muftī of Bukhārā, Tāj al-Ma'ālī 'Abd al-'Azīz b. Ḥusām al-Dīn 'Umar : Blochet i 517 (with a continuation to A.H. 617/1220. 15th cent.), 518 (19th cent.), Wahbi Efendi 1130 = Tauer 471 (11th/17th cent.), R.A.S. P. 159 (1) = Morley 160 (A.H. 1246/1830), Chanykov 78 (a), 79 (A.H. 1261/1845), 80 (a different redaction, defective at end), Majlis 225 (A.H. 1301/1883-4), Rieu Suppt. 87 (19th cent.), Bukhārā Semenov 92, Salemann-Rosen p. 49 nos. 947c, 948c.

Editions : (1) *Description topographique et historique de Boukhara par Mohammed Nerchakhy* [with the continuation to the Mongol conquest] suivie de textes relatifs à la Transoxiane. Texte persan publié par Charles Schefer, Paris 1892°* (Publications de l'École des Langues Orientales Vivantes, iii^e série, vol. xiii). (2) *Bukhārā* 1322/1904-5 (see Barthold *Turkestan down to the Mongol Invasion*, London 1928, p. 14, Harrassowitz's Bücher-Katalog 352 (1912), no. 1679).

Russian translation : *Istoriya Bukhary. Perevel s Persidskago N. Lykoshin pod redaktsiei V. V. Bartol'da*. Tashkent 1897°.

Extracts : (1) C. Schefer *Chrestomathie persane* Paris 1883°* pp. 29-64 (on the topography = pp. 10¹⁰-34⁴ in Schefer's edition of 1892). (2) P. Lerch *Sur les monnaies des Boukhār-Khoudahs ou Princes de Boukhara avant la conquête du Maverennahr par les Arabes* (Travaux de la troisième session du Congrès International des Orientalistes, St. Pétersbourg 1876, Tome ii, pp. 417-29) pp. 426-8 (on the coinage = pp. 34-36 in Schefer's edition of 1892).

Descriptions : (1) by Khanykov in *Mélanges asiatiques* ii, St. Petersburg 1852-6, pp. 437-9. (2) A. Vámbéry *History of Bokhara*, London 1873, pp. xii-xiii. (3) Barthold *Turkestan*, London 1928, pp. 14-15.

[al-Sam'ānī *Ansāb*, fol. 558a (this short passage is quoted by Lerch, *loc. cit.*); *Ency. Isl.* under *Narshakhi*.]

496. Abū Sa'id [or Sa'd] 'Abd al-Raḥmān b. M. al-Idrīsī (d. 405/1015) wrote works on the history of, or rather, it seems, on the traditionists connected with, his native town Astarābād and his place of residence Samarqand. The title of the latter seems to have been *al-Ikmāl li-ma'rifat al-rijāl bi-Samarqand* (see al-Sam'ānī s.v. Khaidhashtari, cited by Barthold *Turkestan*, London 1928, p. 15). This history was continued to the twelfth century by 'Umar b. M. al-Nasafī (d. 537/1142), the author of a well-known creed and other works (see Brockelmann i 427-8), whose history is called *al-Qand fī ma'rifat 'ulamā' Samarqand* by al-Sam'ānī s.v. Shikānī (cited by Barthold *Turkestan* p. 15).

al-Qand fī ma'rifat 'ulamā' Samarqand, or *al-Qand fī ta'rīkh Samarqand* (H.Kh.), or simply *al-Qand* or *al-Qandīyah*, an Arabic work on the holy places, graves of holy men etc. at Samarqand with brief information on its general history : H.Kh. iv p. 571 no. 9593 : no copies recorded.

Abridgment : by his pupil Abū 'l-Faḍl M. b. 'Abd al-Jalīl b. 'Abd al-Malik b. 'Alī b. Ḥaidar al-Samarqandī : H.Kh. *loc. cit.*

Persian translation of the abridgment : *Qandīyah* or *al-Qand* : Ivanow Curzon 349 (1st Part only ? A.H. 1039/1629), **Leningrad** Asiat. Mus. aa. 574 ag, abb 574 ag. (see Ivanow Curzon *loc. cit.*), **Leningrad** University 859 (see Ivanow Curzon *loc. cit.* and Salemann-Rosen p. 13), **Bukhārā** Semenov 68.

Extracts : W. Barthold *Turkestan v epokhu mongolskago nashestviya* i pp. 48-51.

According to Ivanow it has been lithographed several times at Tashkent and Samarqand.

Russian translation : V. L. Vyatkin *Kandiya Malaya. Predislovie, perevod i primechaniya* (*Sprav. knizhka Samark. oblasti za 1906 g.*, **Samarqand** 1906, pp. 235-301. Cf. A. A. Semenov *Katalog rukopisei istoricheskogo otdela Bukharskoi Tsentral'noi Biblioteki*, pp. 3, 16-17).

497. "Binā'i" Harawī, who died in 918/1512, has already been mentioned (pp. 301-3 *supra*) in connexion with a *Shāhan-shāh-nāmah* ascribed (wrongly ?) to him.

Shaibānī-nāmah, a poem on the history of Shaibānī Khān : Khiva Khān's Library (incomplete. Contemporary with author. See Semenov *Ukazatel'* p. 20, where references are given to an article by Samoilovich in the *Z[apiski] V[ostochnago] O[tdyeleniya Imp. Russ. Arkheol. Obshchestva]* xix, pp. 0164 seq.), Tashkent Central Asian State Library (two transcripts of the preceding MS. made in 1329/1911. See Semenov *Ukazatel'*, *loc. cit.*, where a reference is given to W. Barthold's *Otchet o komandirovke v Turkestan. Avgust-Dekabr' 1920 (Pril. k protokol. Zased. Otd. Istorichesk. Nauk i Philologii Ross. Akad. Nauk 29 iyunja 1921 g.)* pp. 56-7).

498. By order of Shaibānī Khān an unknown poet composed—

Fath-nāmah, a poetical chronicle of Shaibānī Khān's exploits down to the second conquest of Samarqand and Babar's flight to the mountains in 1501 : Samarqand (in a private library (unspecified). Old MS. with PICTURES. See Semenov *Kurzer Abriss* p. 3 and *Ukazatel'* p. 22, where a reference is given to Barthold *Otchet o komandirovke v Turkestan (Zapiski Vostochn. Otd. Imp. Russ. Arkheol. Obshchestva xv)*, p. 22).

499. **Faḍl Allāh b. Rūzbihān** al-Iṣfahānī has already been mentioned (p. 300 *supra*) as the author of the *Tārīkh i 'ālam-ārāy i Amīnī*, which he completed in the reign of the Āq-Quyūnlū sultān Bāysunghur (A.H. 896/1490-897/1491). He began at Bukhārā and completed at Harāt his

Mihmān-nāmah i Bukhārā, an account of Shaibānī Khān's third campaign against the Qazāqs (Uzbaks) in 914/1508-9 : **Nūr i 'Uṭhmāniyah** 3431 = Tauer 433 (A.H. 915/1509).

500. By order of Iskandar Khān b. Imām-Qulī Khān a certain Amīr **'Abd Allāh** wrote

Iskandar-nāmah, a history of Chingiz Khān and his nearest descendants, based on a Turkish *Tārīkh i Ghāzānī*, and having at the end an account of Central Asian events in Shaibānīd times to A.H. 927/1520-1 : Tashkent (see Kahl p. 20 and Semenov *Ukazatel'* p. 9).

501. Zain al-Dīn Maḥmūd [*al-mashhūr bi-*] "**Wāṣifī**" b. 'Umdat al-Jalīl¹ journeyed from Khurāsān to Transoxiana and was an eye-witness of events at Bukhārā under 'Ubaid Allāh Khān [the Shaibānīd, at Bukhārā from 918/1512, d. 946/1539], at Samarqand under Köchkünjī [who succeeded Shaibānī Khān at Samarqand in 916/1510 and died in 937/1530], at Tāshkand and elsewhere.

Badā'i' al-waqā'i', a valuable account of events witnessed by the author at Bukhārā, Samarqand, Tāshkand and elsewhere with information concerning Mīrzā Ulugh Bēg, Mīr 'Alī Shīr and others: Semenov *Ukazatel'* p. 28, A. Z. Validov *Vostochnye rukopisi v Ferganskoi oblasti* (in *Zapiski Vost. Otd. Imp. Russ. Arkheol. Obshchestva* xxii) p. 28, **Bukhārā** Semenov 7, **Leningrad** Mus. Asiat. (see *Mélanges asiatiques* vii (St. Petersburg 1876) pp. 400-1).

502. For the *Tārīkh i Abū 'l-Khair-Khānī*, which was written by Mas'ūdī b. 'Uthmān Kūhistānī for Abū 'l-Ghāzī Sultān 'Abd al-Latīf Bahādur Khān (Uzbek ruler of Transoxiana A.H. 947/1540-959/1551) and which is a florid general history closing with a long account of Abū 'l-Khair Khān (the founder of the Uzbek dynasty, b. 1412, d. 1468, see *Ency. Isl.* under Abū 'l-Khāir) and a sketch of the history of his descendants in Samarqand and Khurāsān, see pp. 110-11 *supra*.

503. "**Mushfiqī**," the author of the *Jahān-nāmah* or *Tārīkh i 'Abd Allāh Khān*, who died in 996/1588 (see Rosen Inst. p. 133), is presumably identical with Mullā "**Mushfiqī**" **Bukhārī**, of a Marwazī family, who was born at Bukhārā in 945/1538-9, went twice to India in Akbar's time, but returned to Bukhārā and died there (in 994/1586 according to Ethé in G. i. P. ii p. 307). A first *ḍiwān* of his, consisting chiefly of *ghazals*, was collected in 973/1565-6 and is preserved in the India Office (Ethé 1446). A second *ḍiwān*, likewise almost exclusively of *ghazals*, was collected in 983 (according to Sprenger) or 985/1577-8 (according to Ivanow) and is preserved in the Bodleian (Ethé

¹ This, the form in which the name is given by Dorn in the *Mélanges asiatiques* vii (St. Petersburg 1876), p. 400, looks like a corruption of 'Abd al-Jalīl.

1044) and at Calcutta (Ivanow 677, cf. Sprenger 402). Different from these must be the *dīwān i Mushfiqī* described by Semenov as consisting of *qaṣīdahs* and chronograms (*Ukazatel'* p. 31, where a reference is given to Zimin *Materialy k istorii Turkestana v xvi v.* (Izv. T. Otd. R. Geogr. Obshchestva, Tashkent 1918), preface, foll. 31-4).

Jahān-nāmah or *Tārīkh i 'Abd Allāh Khān*, a verse history of the exploits of 'Abd Allāh Khān: MS. in private possession (see Semenov *Ukazatel'*, p. 30, where a reference is given to Validov *Vostochnye rukopisi v Ferganskoi oblasti* (*Zapiski Vost. Otd. Imp. Russ. Arkheol. Obshchestva*, xxii), p. 319).

[*Ā'in i Akbarī*, tr. Blochmann, i p. 583; 'Abd al-Qādir *Muntakhab al-tawārīkh* iii 328-9 (cf. Sprenger p. 64); *Safīnah i Khwushgū* (Bodleian 376) no. 310; *Makhzan al-gharā'ib* no. 2374; G.i.P. ii p. 307.]

504. Hāfiẓ Tanīsh¹ b. Mīr M. al-Bukhārī was in his thirty-sixth year when he began to compile a history of the early life and victories of his employer 'Abd Allāh Khān, who had then established his rule over Transoxiana and made Bukhārā his capital,² but it was not until later that, encouraged by the patronage of the *wazīr*, Amīr Qulbābā Kōkaltāsh, he collected and revised his rough drafts.

Sharaf-nāmah i shāhī (a chronogram = 992/1584 but see below), often called *'Abd Allāh-nāmah*, a pompous and verbose history of 'Abd Allāh Khān b. Iskandar Khān the Shaibānid³ from his birth to 996/1587-8 divided, according to the preface, into a *muqaddimah* (on the Khān's ancestors from Noah to his father with an account of his religious teacher the great Naqshbandī saint, Khwājah M. Jūybārī), two *maqālahs* ((1) from 'Abd Allāh Khān's birth to his accession [A.H. 991/1583], (2) from his accession onwards) and a *khātimah* (perhaps never written, on

¹ Rieu writes Tanish, Ethé Tanish and Barthold in the *Ency. Isl.* (art. 'Abd Allāh b. Iskandar) Tānīsh.

² 'Abd Allāh Khān conquered Bukhārā in Rajab 964/May 1557.

³ For 'Abd Allāh Khān see *Ency. Isl.* He was born A.H. 940/1533-4 and died A.H. 1008/1598.

the qualities of the Khān, the famous men of his reign, his benefactions and buildings): **Lahore** Panjab Univ. Lib. (old but defective. See *Oriental College Magazine*, vol. ii, no. 3 (May 1926), p. 67), **Ethé** 574 (*Muqaddimah*, *Maqālah* i (defective at end) and *Maqālah* ii. Not later than A.H. 1119/1707-8), **Vel'yaminov-Zernov** p. 866 no. 10 (A.H. 1239/1823-4), **Rieu** Suppt. 73 (*Muqaddimah* and *Maqālah* i (extending here to A.H. 997/1589 (?)). A.H. 1304/1887), **Bukhārā** Semenov 27, **Tashkent** (2 MSS. see Kahl p. 22), **Leningrad** (3 MSS., one, an abridged redaction, in the Public Library, another, containing extracts, and a third, the *Musakhkhar al-bilād* of M. Yār, likewise consisting of extracts, both in the Asiatic Museum, are mentioned by Umnyakov in the article particularized below). Seven MSS. in private possession are mentioned by Umnyakov.

Descriptions: (1) *Rapport sur le projet de publier le texte et une traduction de l'Abdollah-Nameh; par Véliaminov-Zernov*¹ (in *Mélanges asiatiques* iii (St. Petersburg 1857-9), pp. 258-63). (2) I. Umnyakov *Abdulla-name Hafizi-Tanysha i ego issledovatel'i* (in *Zapiski Kollegii Vostokovedov*, vol. v (Leningrad 1930), pp. 307-28.

505. **Maḥmūd b. Amīr Walī** concludes his *Baḥr al-asrār* with an account of his own extensive travels from A.H. 1034/1624-5 onwards. According to Semenov (*Kurzer Abriss* p. 6) he was Librarian of a library at Bukhārā.

Baḥr al-asrār fī manāqīb al-akh'yār, a detailed history of the Uzbek Khāns of Transoxiana, especially of the Aṣṭarkhānī Sultāns, from the accession of Dīn Muḥammad Khān in 1006/1597-8 to A.H. 1050/1640-1 in the reign of Nadhr Muḥammad Khān, with an account of contemporary

¹ According to Semenov, *Ukazatel'* p. 21, only two sheets of Vel'yaminov-Zernov's edition were printed off. Of these, ten copies were preserved and the rest destroyed. According to the same authority the late L. A. Zimin's *Materialy k istorii Turkestana v xvi v. (Izv. T. Otd. R. Geogr. Obschestva, Tashkent 1918)* was devoted to the *'Abd Allāh-nāmah*, but the work stopped at p. 196 and many of the printed sheets were lost in the revolutionary years 1918-20.

events in the neighbouring countries¹: **Ethé** 575 (transcribed from an autograph in Nadhr M. Khān's lifetime).

MSS. in the possession of private persons are referred to by Semenov, *Ukazatel'* p. 10, where references are given to Barthold *Otchet o komandirovke v Turkestan* (in *Zapiski Vostochn. Otd. Imp. Russ. Arkh. Obshchestva*, vol. xv) pp. 232-60, and Validov *Vostochnye rukopisi v Ferganskoi oblasti* (in *Zapiski Vost. Otd. Imp. Russ. Arkh. Obshchestva*, vol. xxii), p. 306.

Extracts: (1) *Tseremonial pri dvore uzbetskikh khanov v xvii veke* (Persian text and Russian translation by W. Barthold. In *Zapiski Imp. Russ. Geogr. Obshchestva, po otdeleniyu etnografii*, tom xxxiv St. Petersburg 1909*, pp. 293-308). (2) W. Barthold *Otchet o komandirovke v Turkestan*, pp. 232-60 (in *Zapiski Vostochn. Otd. Imp. Russ. Arkheol. Obshchestva*, vol. xv).

506. Ākhūnd Mullā Sharaf al-Dīn [entitled] *A'lam*² b. Nūr al-Dīn was a native of the *wilāyat* of Andijān. In his youth he migrated to Samarqand, where his father was, and he there became distinguished for his learning, being regarded, after the death of Mullā Bāqī Jān, as Bukhārā's [*sic*] greatest scholar. He was also a poet and a prosodist and was skilled in explaining the subtleties of such poets as "Khāqānī" and "Zāhir" i Fārayābī. His contemporary, Mullā M. Bādī' Samarqandī, mentions in his *Tadhkirat al-shu'arā' i Subhān-Qulī-Khānī*, from which the above information comes, that Mullā Sharaf al-Dīn wrote a work containing chronograms entitled *Tadhkirah i khātimah i Tārīkh i*

¹ The contents of the I.O. MS. appear to be only a part of the work, since according to Semenov (*Kurzer Abriss* p. 6) it is a history of the world in an introduction, seven volumes and a conclusion, of which only vol. i and vol. vi (dealing with the rulers of Mongol origin before Nadir-Khan [*sic*]) are preserved. In his *Ukazatel'* Semenov describes the work as divided into four sections and a conclusion, section iii being devoted to the Jūchids and Shāibānids, while section iv contains the history of the descendants of Tughāytīmūr including the Ashtarkhānids of Bukhārā.

² An abbreviated form of *A'lam al-'ulamā'*, a title which, as the author of the *Tārīkh i Rāqīmī* tells us, was conferred by rulers of Samarqand on two of his ancestors, namely Amīr Fathī b. Amīr S. Ibrāhīm Tāshkandī, who received the title from Imām-Qulī Bahādūr Khān, and Khawājah 'Isām al-Dīn b. Khawājah Nizām al-Dīn.

Raqīmī [so], and from this work he quotes an extract. Now this extract contains such striking phraseological resemblances to a passage in the preface to the so-called *Tārīkh i Mīr Saiyid Sharīf Rāqīm* that A. A. Semenov, taking other evidence into account, has little hesitation in ascribing the *Tārīkh i Mīr Saiyid Sharīf Rāqīm* to Mullā Sharaf al-Dīn.

Semenov informs us that in the above-mentioned work of Qāḍī M. Badi' Samarqandī there is a short biography of a certain Amīr Saiyid Sharīf Rāqīm Samarqandī, who came of a respected family that had produced more than one *shāikh al-islām* and who wrote poems under the pseudonym of "Rāqīm". M. Badi' does not say that he wrote anything else, and it seems as though some misconception had caused his name to be associated with the *Tārīkh i Rāqīmī*.

In the extract quoted by Mullā Badi' the year 1094/1683 is given as the date of composition. The corresponding passage in the existing preface to the *Tārīkh i Mīr Saiyid Sharīf Rāqīm* omits the date, but, as Rosen states (pp. 136-7), the date 1113/1701-2 is mentioned more than once as the current year. In spite of the fact that, according to the preface, the work contains chronograms down to the date of composition, the last date in most of the manuscripts is 1055/1645-6. Semenov suggests therefore that the existing manuscripts represent an abridgment made not earlier than 1113/1701-2 by someone who omitted the later chronograms and all information relating to the author himself. This may be so, but one or two problems still remain unsolved.

(*Tārīkh i Mīr Saiyid Sharīf Rāqīm*, or *Tārīkh i Rāqīmī*, *Tārīkh-nāmah i Rāqīm*, or *Tawārīkh i Mīr Saiyid Sharīf Rāqīm*, or *Tārīkh i Tīmūrī wa Āl i Chīngīz i Mīr Sharīf Rāqīm*, or *Tārīkh i kathīrah* [!]) a chronologically arranged collection of chronograms (with other historical and biographical information) relating mainly to kings, divines, men of letters etc. who flourished in Central Asia from the birth of Tīmūr A.H. 736/1336 to A.H. 1054/1644-5 or A.H. 1055/1645-6 (with continuations in some MSS.): **Edinburgh** 246 (A.H. 1145/1732), **Blochet** iv 2320 (1) (ends with A.H. 1047. A.H. 1217/1802-3), **Leningrad**

Bibl. Imp. Publ. (3 copies, one (= Chanykov 77) dated A.H. 1235/1819-20, see *Mélanges asiatiques* v (St. Petersburg 1864-8) p. 247, Rosen Institut p. 116), **R.A.S. P.** = Morley 163 (not later than 1832), **Rosen Inst.** 17 (A.H. 1253/1837-8. FULL ANALYSIS), **Bukhārā** Semenov 16, 17, **Salemann-Rosen** p. 49 no. 949.

Edition: *Tuhfat al-ahbāb fī tadhkirat al-aṣḥāb ma' Tārīkh i kathīrah u Majmū'ah i Salīmī*, **Tashkent** 1332/1913-14 (the "*Tārīkh i Rāqimī*", here called "*Tārīkh i kathīrah*", is printed on the margin of the *Tuhfat al-ahbāb* of Qārī Raḥmat-Allāh. See A. A. Semenov *Katalog rukopisei istoricheskogo otdela Bukharskoi Tsentralnoi Biblioteki* pp. 4, 8, 12).

Discussion of the authorship: A. A. Semenov *K voprosu, kto byl avtorom Tārīkh i Sa'iyid Rāqim* (in, and offprinted¹ from, *'Iqd al-jumān*, a *Festschrift* published in honour of W. Barthold by the Obshchestvo dlya izucheniya Tadjikistana i iranskikh narodnostei za ego predelami, Tashkent 1927).

[Qādī M. Badī' Samarqandī *Tadhkirat al-shu'arā' i Subhān-Qulī-Khānī* (MS. Bukhārā Semenov 50, fol. 87b); A. A. Semenov *K voprosu* etc. (see above); A. A. Semenov *Kurzer Abriss* pp. 6-7, *Ukazatel*, p. 12.]

507. **M. Ṣalāḥ** Siyāhgirdī **Balkhī**, the son of 'Abd Allāh Ustādī [?], wrote his *Subhān-Qulī-nāmah* by order of Subhān-Qulī **Khān** (reigned A.H. 1091/1680-1114/1702).

Subhān-Qulī-nāmah, a poem in nearly 5,000 verses on the reign of Subhān-Qulī **Khān**: **Tashkent** (private library of Prof. A. A. Semenov. Autograph. See Semenov *Kurzer Abriss* p. 6 and *Ukazatel* p. 18, where a reference is given to Barthold *Otchet o komandirovke v Turkestan. Avgust-Dekabr' 1920 (Pril. k protok. Zased. Otd. Istorichesk. Nauk i Philologii Ross. Akad. Nauk 29 iyunya 1921g)* pp. 63-7.)

508. It was by order of the *Qūsh-bēgī* Ibrāhīm that **M. Amīn b. Mirzā Zamān Bukhārī** composed his

¹ The offprint forms part of the *Arbeiten der Orientalischen Fakultät der Mittelasiatischen Staats-Universität*.

Tārīkh i Subhān-Qulī Khān, a history of the Shāibānids and Jānids and especially of Subhān-Qulī Khān (reigned A.H. 1091/1680-1114/1702) to A.H. 1109/1697-8 preceded by a sketch of the history of the Timūrids based on the *Rauḍat al-ṣafā'* : Blochet i 472 (A.H. 1278/1861), Bukhārā Semenov 18.

Presumably identical with M. Amīn b. Mīrzā Zamān Bukhārī is the **Mir M. Amīn Bukhārī**, who on the accession of 'Ubaid Allāh Khān in 1131/1701 to the throne of his father Subhān-Qulī Khān was instructed, in the absence of the Secretary of State, to draw up the *farmāns* announcing the change of government to the provincial governors. Subsequently, at the age of 59, in a year which he does not specify, he was presented to 'Ubaid Allāh Khān by his confidant Bik Muḥammad Bī Dād-khwāh and was ordered by the former to write a history of the reign.

(*'Ubaid-Allāh-nāmah*) or (*Majmū'ah*¹ i *Mir M. Amīn i Bukhārī*) or (*Tārīkh i 'Ubaid Allāh Khān*), a history of the reign of 'Ubaid Allāh Khān to his murder in 1123/1711 and the events immediately succeeding it : **Tashkent** (see Kahl pp. 27-8 and Semenov *Ukazatel'* p. 21), **Leningrad Univ. Lib.** 848b = **Salemman-Rosen** p. 13, **D.M.G.** 16 ("Az majmū'ah i Mir M. Amīn i Bukhārī"). Short extracts said to be transcribed from Persian MS. 849² of the St. Petersburg University Library).

Description and summary of the work with 19 pp. of extracts : *Quellenstudien zur neueren Geschichte der Chānate. Von F. Teufel*, pp. 239-376 (in *Z.D.M.G.* vol. 38 (1884)).

509. **M. Yūsuf al-Munshī b. Khwājah Baqā Balkhī** was secretary to Abū 'l-Muẓaffar Muqīm Khān.³ It was to this prince that he dedicated his

¹ The author several times uses the word *majmū'ah* in referring to his work, but it is not clear whether or not this is the title.

² Apparently a mistake for 848b.

³ M. Muqīm Khān was a grandson of the Jānid ruler of Bukhārā Subhān-Qulī Khān, who in 1109/1697-8 appointed him *Qa'l-Khān*, or Governor, of Balkh. After Subhān-Qulī's death in 1114/1702 Muqīm Khān maintained himself at Balkh in opposition to 'Ubaid Allāh Bahādur Khān, his elder brother, who succeeded Subhān-Qulī Khān at Bukhārā.

Tadhkirah i Muqīm-Khānī, of which the first volume contains a *muqaddimah* (genealogy of the Shaibānids etc. and three *maqālahs* ((1) the Shaibānid dynasty, (2) the Ashtarkhānī Sultāns¹ of Bukhārā to the death of S. Subhān-Qulī M. Bahādur Khān, (3) an account, or rather a panegyric, of S. M. Muqīm Bahādur Khān from his accession at Balkh in 1114/1702 to A.H. 1116/1704² [the second volume, *mujallad i thānī*, was, or was intended to be, devoted exclusively to the history of Muqīm Khān (see Senkowski's *Supplément* p. 119), but it is not extant in, having apparently been torn out of, the Asiatic Museum MS. which Senkowski used. It does not seem to be contained in the other copies mentioned below]: **Leningrad** Mus. Asiat. (A.H. 1221/1806. See *Mélanges asiatiques* iii (St.-Petersbourg 1859) p. 483), **Rosen** Institut 18 (A.H. 1227/1812), **R.A.S.** P. 160 = Morley 161 (A.H. 1246/1830), **Bukhārā** Semenov 32, 98, **Chanykov** 78 (b), 81 (b), **Dorn** A.M. p. 143, **Salemman-Rosen** p. 13 nos. 277, 278, 848a, 849, 925a.

French summary interspersed with extracts translated in full and circ. 20 pp. of extracts in Persian : *Supplément à l'histoire générale des Huns, des Turks et des Mogols, contenant un abrégé de l'histoire de la domination des Uzbeks dans la Grande Bukharie, depuis leur établissement dans ce pays jusqu'à l'an 1709, et une continuation de l'histoire de Kharèzm, depuis la mort d'Aboul-Ghazi-Khan jusqu'à la même époque ; Par . . . Joseph Senkowski, St. Petersburg 1824*^o*

510. In 1123/1711 Hājji Mīr **M. Salīm** left his native land

¹ "The account of the Astarikhānī kings occupies more than four-fifths of the present volume" (Morley).

² "Es ist das bleibende Verdienst A. v. Gutschmid's, bloss gestützt auf Senkowski's Auszug, zuerst erkannt und ausgesprochen zu haben, dass dieses Buch „gar keine Geschichte der Chane von Bochara, sondern eine Specialgeschichte von Balch unter der Herrschaft der Astrachaniden ist; dass es für die gleichzeitige Geschichte eine blosser Parteischrift für den Mahmud Bai (I. Bi) Atalik von Badachschan und als solche eine sehr verdächtige Quelle ist. . . endlich, dass dieses Buch auch für die Geschichte der Scheibaniden sehr unzuverlässig ist, da es über diese ältesten Zeiten nichts Ordentliches mehr weiss" (L Chl. 1873 sp. 586) : eine nähere Untersuchung des Originals bestätigt durchaus das Urtheil des ausgezeichneten Gelehrten . . ." (Teufel, *Z.D.M.G.* 38 (1884) p. 240).

Transoxiana, in which some of his ancestors appear to have played an important role, and went first to Persia, where some Turanian ambassadors to the court of Shāh Sultān-Husain (reigned A.H. 1105/1694–1135/1722) gave him introductions. From Iṣfahān he went to Baghdād, Aleppo, Damascus and Stambul. In 1128/1716 he reached Mecca, and finally he went to India. It was to Muḥammad Shāh (reigned A.H. 1131/1719–1161/1748) that he dedicated his history, of which the title is perhaps *Silsilat al-salātīn*.

Silsilat al-salātīn [?], a history of which the only existing manuscript is marred by lacunæ but which appears to consist of two main parts (1) a history of the Mughal race from Adam onwards, Chingiz Khān, Timūr etc. and especially of the Indian Timūrids to M. Shāh, (2) a history of the Shaibānid and Aṣṭarkhānī sultāns of Transoxiana, defective at both ends, (the first date mentioned being A.H. 873/1468–9) and ending with A.H. 1123/1711 in the reign of Abū 'l-Faiḍ M. b. S. Subḥān-Qulī Khān : **Bodleian** 169 (n.d.).

511. *Anonymous account of the murder of Abū 'l-Faiḍ Khān of Bukhārā in 1747* : **Bukhārā** Central Lib. (see *Semenov Ukazatel'* p. 18, where a reference is given to *Barthold Otchet o komandirovke v Turkestan. Avgust–Dekabr' 1920 g. (Pril. k protok. Zased. Otd. Istorichesk. Nauk i Philologii Ross. Akad. Nauk 29 iyunya 1921 g.)* p. 58).

512. Qāḍī M. Wafā' b. Zahīr (?)¹ **Karminagi**.

Tuhfat al-Khānī, a history of events in Transoxiana from 1134/1722 to 1170/1756–7 especially the career of the Manghit Atāliq M. Raḥīm, Khān of Bukhārā, who assumed the title of Khān in 1170/1756–7 and who died in 1172/1758–9 : **Leningrad** *Asiat. Mus. c. 581b* (see *Barthold's* articles in the *Ency. Isl.* on Bukhārā and Khokand), **Bukhārā** *Semenov* 33 (?), 40, **Tashkent** *Kahl* pp. 28–9 (cf. *Semenov Kurzer Abriss* p. 8 and *Ukazatel'* p. 15, where a reference is given to *Validov Nekotorye dannye po istorii Fergany xviii stoletiya (Prot. Turk. Kruzhka lyubit. arkheologii, god. xx, vyp. 2)* pp. 14–15 and 20–42).

¹ See *Semenov Kurzer Abriss* p. 8, where there are no marks of quantity or diacritic points on the name *Zahir*.

513. **Zain al-Dīn M. Amīn** Ṣadr Kāshgharī, originally of Qunduz, arrived at Bukhārā in the reign of the Amīr Shāh Murād Ma'sūm and was afterwards governor of Samarqand.

Durar al-akhbār, a large history (precise subject not stated by Semenov) written in 1190/1776: **Bukhārā** Semenov 69 (incomplete. cf. Semenov *Ukazatel'* p. 17, where a reference is given to Barthold *Otchet o komandirovke v Turk. Avg.-Dek. 1920 g.* p. 59).

514. *Tārīkh i Amīr Ma'sūm*, apparently a history of the Manghit Amīr Shāh Murād Ma'sūm (reigned A.H. 1199/1785-1215/1800): **Bukhārā** Semenov 17.

515. **M. Sharīf b. M. Naqī** composed in 1215/1801 at the request of the Amīr Ḥaidar (reigned A.H. 1215/1800-1242/1826) his

Tāj al-tawārīkh, a history of the Ashtarkhānids and Manghits to the time of the Amīr Ḥaidar: **Bukhārā** Semenov 10, where the author's father is called M. Taqī (cf. Semenov *Kurzer Abriss* p. 8 and *Ukazatel'* p. 10, where a reference is given to a short description by A. Z. Validov in his article *O sobraniyakh rukopisei v Bukharskom khanstve* (in *Zapiski Vostochn. Otd. Imp. Russ. Arkheol. Obshchestva* xxiii) pp. 251-2).

516. **Mīrzā Sang** [sic ?] **Muhammad Badakhshi** wrote

Tārīkh i Badakhshān, a history from A.H. 1068/1658 to A.H. 1223/1809: MS. in private possession (see Semenov *Kurzer Abriss* p. 9 and *Ukazatel'* p. 11, where a reference is given to Validov *Vostochnye rukopisi v Ferganskoi oblasti* (in *Zap. Vost. Otd. Imp. Russ. Arkheol. Obshchestva* xxii) p. 303).

Continuation to the beginning of the 20th century: by Mullā Faql Bek Ūshī (see Semenov *Kurzer Abriss* p. 9, where a reference is given to A. Z. Validov *Vostochnye rukopisi* etc. pp. 303 and 311).

517. **Mīr 'Abd al-Karīm** "Nadīm" b. Ismā'il **Bukhārī** was appointed *kahyā* to Mīr 'Alā' al-Dīn in 1219/1804-5, when the latter was sent from Bukhārā as ambassador to the court of

Russia, and with him spent nine months at St. Petersburg, an unstated period at Moscow and eight months at Astrakhan. In 1222/1807 he accompanied another ambassador from Bukhārā via Russia to Constantinople. Here he married. In the preface to his history he describes himself as being, in 1233/1818, private secretary (*sir-kātib*) to the Bukhāran ambassador at Constantinople. He had travelled fairly extensively and he tells us that he twice visited Kashmir, the first time at the age of sixteen.

(*Afghān wa Kābul wa Bukhārā wa Khīwaq wa Khōqand Khānlariniñ aḥwāl*),¹ a valuable history of Central Asia from 1160/1747, the year of Aḥmad Shāh Durrānī's accession, to 1233/1818, the date of composition, written for 'Ārif Bey, the Master of Ceremonies: Blochet i 635 (defective. A.H. 1264/1847, from 'Ārif Bey's library).

Edition with French translation: *Histoire de l'Asie centrale (Afghanistan, Boukhara, Khiva, Khogand) depuis les dernières années du règne de Nadir Chāh (1153), jusqu'en 1233 de l'Hégire (1740-1818) par Mir Abdoul Kerim Boukhary publiée, traduite et annotée par Charles Schefer*. 2 vols. Paris (the text printed at Būlāq) 1876* (Publications de l'Ecole des Langues Orientales Vivantes, i).

[*Histoire de l'Asie centrale*, text, pp. 2-4, 24, 104, trans., pp. iii, 1-4, 51, 236; *Ency. Isl.* under 'Abd al-Karīm Bukhārī (Barthold).]

518. Mīrzā Ṣādiq "Ṣādiq" Munshī was secretary to Amīr Ḥaidar (reigned A.H. 1215/1800-1242/1826), the successor of the Amīr Shāh Murād Ma'ṣūm.

(1) *A short metrical history of Shāh Murād*: Tashkent (private library of Prof. Semenov. Autograph. See Semenov *Kurzer Abriss* p. 8).

(2) *Tārīkh i salāṭīn i Manghitīyah*: Bukhārā Semenov 19.

(3) *Dakhma i shāhān*, a poem containing a collection of chronograms for events during the reign of Amīr Ḥaidar: Tashkent (private library of Prof. Semenov. Autograph).

¹ This quasi-title occurs in the printer's Turkish colophon. The work has no formal title.

(4) *Haidar-nāmah*, a collection of chronograms for events in the time of Amīr Ḥaidar (identical with the preceding work ?) : Leningrad Mus. Asiat. (see Semenov *Ukazatel'* p. 17, where a reference is given to Validov *Nekotorye dannye po istorii Fergany xviii stoletiya* (Prot. Turk. Kruzhka lyubit. arkheologii, god. xx, vyp. 2), p. 46).

[Raḥmat Allāh *Tuḥfat al-aḥbāb* 162-5; Bukhārā Semenov p. 8 no. 19.]

519. *Fath-nāmah i Haidarī* or *Haidar-nāmah*, a verse history of the exploits of the Amīr Ḥaidar of Bukhārā (A.D. 1799 [sic]-1826) including a detailed account of his campaigns against Khōqand : *Khōqand* (in private possession (?). See Semenov *Ukazatel'* p. 22, where a reference is given to A. Z. Validov *Vostochnye rukopisi v Ferganskoi oblasti* (Zapiski Vost. Otd. Imp. Russ. Arkheol. Obshchestva xxii), p. 304).

520. M. *Sharif* and *ʿIbād Allāh* composed

Multaqaṭ al-tawārīkh, a history of the Amīrs of Bukhārā, Shāh Murād (A.H. 1199/1785-1215/1800) and Ḥaidar (A.H. 1215/1800-1242/1826) : MS. in private possession (see Semenov *Ukazatel'* p. 26, where a reference is given to A. Z. Validov *Nekotorye dannye po ist. Fergany v xviii stoletiya* (Prot. Turk. Kruzhka lyubit. arkheologii, god. xx, vyp. 2), p. 26).

521. M. Ya'qūb Bukhārī wrote A.H. 1244/1828-9 in the reign of Naṣr Allāh

A history of the Manghits (see Semenov *Ukazatel'*, correction slip at end, where the whereabouts of the MS. are not stated, but a reference is given to Barthold *O nekot. vost. rukop.* in *Aziat. Sborn.*, 1919, pp. 925-6).

522. M. Ya'qūb¹ wrote probably in the thirties of the 19th century

¹ It is not clear from Semenov's *Ukazatel'* whether this person is identical with the author of the history of the Manghits which has just been mentioned. Semenov calls him Muhammed-Yakub-bek [apparently a misprint for ben]-Muhammed-Daniyal-bi-atalyk [all in the Russian character] and describes him in the *Kurzer Abriss* as a brother of Amīr Ḥaidar. If he was a son of Dāniyāl Atāliq, he would presumably be an uncle of Amīr Ḥaidar.

Gulshan al-mulūk, a history of the East from the time of the Prophet to that of the Amīr Naṣr Allāh Khān of Bukhārā (reigned A.H. 1242/1827–1277/1860) containing chapters of special importance on the Shaibānids, Ashtarkhānids and Manghits: **Tashkent** Central Asian State Lib. (see Kahl 2–4, Semenov *Kurzer Abriss* p. 8 and *Ukazatel'* p. 23, where a reference is given to W. Barthold's *Otchet o komandirovke v Turkestan. Avgust–Dekabr'* 1920 g., pp. 54–5), **Bukhārā** Central Lib. (see Semanov *Kurzer Abriss*, p. 8).

523. Prince **Husain**, son of the Amīr Shāh Murād, wrote in the thirties of the 19th century

Makhāzin al-taqwā fi tarīkh Bukhārā, a valuable history of the Manghits: **Bukhārā** Semenov 101 (cf. Semenov *Kurzer Abriss*, p. 8).

524. *Tārīkh i Sultān Saiyid Amīr Naṣr Allāh*,¹ or *Tārīkh i Sultānā*: **Chanykov** 81a (cf. Semenov *Ukazatel'* p. 12), 82 (A.H. 1263/1847).

525. Mirzā Shams, or Mirzā Yūsufov, **Bukhārī** was born in 1804. His father, Mirzā Yūsuf, was in the secretariat of Mīr Ḥaidar, and his grandfather, Mirzā Ya'qūb, was *daftar-dār* in the reign of Dāniyāl Atāliq. His sister was married to Mīr Ḥaidar's eldest son, Mīr Ḥusain. From childhood, therefore, Mirzā Shams was in close contact with the court of Bukhārā. After the death of Mīr Ḥusain, to whom he had been page, he entered first the service of his brother 'Umar and then that of Mīr Ḥaidar's second son Naṣr Allāh, whom he accompanied on his victorious entry into Bukhārā. Fearing, however, to share the fate of other adherents of Mīr Ḥusain and 'Umar, he fled to Khōqand, where the dethroned 'Umar had found refuge with the Khān, Muḥammad 'Alī. Not long afterwards he returned to Bukhārā and, after travelling for five or six years in Russia, settled down in Orenburg as a merchant. In 1845–9 he made a pilgrimage to Mecca by way of Moscow, Odessa, Constantinople and Jerusalem. In 1860 he set out again

¹ The Manghit Amīr Naṣr Allāh reigned from 1242/1827 to 1277/1860.

for Mecca. In 1859 at the request of V. V. Grigor'ev, Civil Governor of the Orenburg Kirghizes, who had done him a service, he wrote down the reminiscences of his early years in Bukhārā and Kashgharia.

Bayān i ba'd i ḥawādithāt i Bukhārā u Khuwāqand u Kāshghar, a sketch of events in Bukhārā etc. from A.D. 1740, the date of Nādir Shāh's campaign in Transoxiana, to the time of Amīr Naṣr Allāh : MS. given by the author to V. V. Grigor'ev.

Edition (omitting the part anterior to Mir Ḥaidar's accession) : *O nyekotorykh sobytiyakh v Bukharye, Khokandye i Kashgarye. Zapiski Mirzy-Shemsa Bukhari, izdannyya v tekstye, s perevodom i primyechaniyami, V. V. Grigor'evym* [Persian text [38 pp.] with Russian translation and notes by V. V. Grigor'ev. Persian title as given above. Reprinted from the Memoirs of the Imperial University of Kazan], **Kazan** 1861* (I.O. Eur. Tr. 745).

[Autobiographical statements ; Grigor'ev's Russian preface to his edition.]

526. (*History of the Manghit dynasty*), written in the time of Amīr 'Abd al-Aḥad (A.D. 1885-1910) : **Bukhārā** Central Lib. (see Semenov *Ukazatel'* p. 29, where a reference is given to W. Barthold *Otchet o komandirovke v Turkestan. Avgust-Dekabr 1920 g. (Pril. k protok. Zased. Otd. Istorichesk. Nauk i Philologii Ross. Akad. Nauk 29 iyunya 1921 g.)* p. 58).

527. **M. Taqī Khān "Ḥakīm"** has already been mentioned (p. 242 *supra*) as the author of the *Ganj i dānish*.

Tārīkh i Mā warā' al-Nahr. Edition : **Bombay** 1310/1892-3 (see Āṣafīyah i p. 230 no. 527).

528. The following list, derived almost entirely from A. A. Semenov's *Katalog rukopisei istoricheskogo otdela Bukharskoi Tsentralnoi Biblioteki*, Tashkent 1925, contains some works which certainly relate to Bukhārā, but others are included here merely on the chance that they may be relevant.

(1) *Akhbār i Bukhārā* : **Salemann-Rosen** p. 12 no. 604.

(2) *Ḥadīqat al-Iram* [*sic*] : **Bukhārā** Semenov 62 (defective at beginning).

(3) *Jāmi' al-tawārīkh*, by S. M. Bukhārī: **Bukhārā** Semenov 58.

(4) *Majma'ah i kātibīn*, by Mirzā Fath Allāh: **Bukhārā** Semenov 100.

(5) *Maktūbāt i Amīr i Bukhārā*, letters relating to Shāh Murād: Chanykov 83.

(6) *Mālik al-mamālik*, by Qāri' Raḥmat Allāh "Wādīh" Bukhārī¹: **Bukhārā** Semenov 96.

(7) *Manāqib i . . . Bukhārā*, by Muḥammad [?]: **Bukhārā** Semenov 108.

(8) *Nashr* [*sic*, for *Nathr*?] *al-jawāhir*, by 'Alī Mullā Ḥasanī: **Bukhārā** Semenov 111.

(9) *Qīṣa i Husainī*, written in 1002/1593-4 by M. Ḥusain b. Bāqī al-Bukhārī: **Bukhārā** Semenov 90.

(10) *Raudat al-ansāb*, written in 1110/1698-9 by M. Badī' b. Mirzā Badakhshī: **Bukhārā** Semenov 76.

(11) *Raudat al-Ridwān* [*sic*] *wa-ḥadīqat al-ghilmān* written in 916/1510-11 by Badr al-Dīn b. 'Abd al-Salām Kashmīrī: **Bukhārā** Semenov 78.

(12) *Risālah i Ghaibī*, written in 1335/1916-17 by Ghaib Allāh Wapkandi [?]: **Bukhārā** Semenov 72.

(13) *Safar-nāmah i Petrōgrād* [*sic*], written in 1310/1892-3 by S. Amīr 'Abd al-Aḥad Bahādur Khān, Amīr of Bukhārā: **Bukhārā** Semenov 82. According to Semenov an edition of this work, with Russian translation by Golubinov, was privately printed and copies were presented by the author to highly-placed persons.

(14) *Shajarah i Turk* (?), a translation of the Eastern-Turkish *Shajarah i Turk*² of Abū 'l-Ghāzī Bahādur Khān, ruler

¹ The author of an anthology of Central-Asian poetry of the 14th-20th (? 19th) cent. entitled *Tuḥfat al-aḥbāb fī tadḥkirat al-aḥbāb* (MSS. **Bukhārā** Semenov 38, 39. Edition: Tāshkand 1332/1913-14 (with the *Tārīkh i Rāqīmī* on the margin)).

² A history of Chingiz Khān, his ancestors and his descendants, especially the line of Shaibān b. Jūjī (see *Ency. Isl.* under Abū 'l-Ghāzī Behādur Khān, d'Oshson *Histoire des Mongols* i pp. xlix-lii).

of Khwārazm, who began the work in 1074/1663, the year of his death, and entrusted the completion of it to his son, Anūshah Muḥammad, who wrote the part from 1054/1644 onwards and finished it in 1076/1665 : **Chanykov** 73.

(15) *Tadhkirah i Bughrah-Khānī* : **Bukhārā** Semenov 45, **Breslau** Richter 55 (the latter, possibly not identical with the former, is said to be by Aḥmad b. Sa'd al-Dīn 'Alāra'i).

(16) *Tārīkh i Manghitīyah* : **Bukhārā** Semenov 33.

(17) *Tārīkh i shahādat i 'Abd Allāh Khān* by Maulawī 'Abd al-Raḥmān : **Bukhārā** Semenov 23.

(18) *Tārīkh i Walī*, by Nadhr M. Nes' [?] : **Bukhārā** Semenov 37.

(19) *Tuhfah i shāhī*, by 'Abd al-'Azīm Sāmī [?] : **Bukhārā** Semenov 42.

(20) *Waqā'i' i tasalluṭ i Rūsiyā bar Āsiyā* (English title : *Russian supremacy in Central Asia, being a brief account, historical, geographical, and ethnological of the Central Asian or Turanian Khanates, down to the present time, prepared from various sources and written in simple modern Persian by Maulavi Abdul Wali*. Edition : **Āgrah** 1900* ("new edition").

E. HISTORY OF CENTRAL ASIA : (2) FARGHĀNAH

529. *Tārīkh i ṣughrā* [so, but without vocalisation, in Semenov *Ukazatel'*], a work containing the history of the rulers of Khōqand in the first half of the 18th century : **British Museum** (see Semenov *Ukazatel'*, p. 13).

530. For Mīr 'Abd al-Karīm **Bukhārī's** History of Central Asia (Afghānistān, Bukhārā, Khīwah and Khōqand) from 1153/1740-1 to 1233/1818 see p. 383 *supra*.

531. Khwājah M. Ḥakīm **Khān** Tūrā b. Ma'sūm **Khān** was *Shaiḫh al-Islām* in the reign of his relative M. 'Umar **Khān**, the **Khān** of Khōqand.

Muntakhab al-tawārikh, a large work containing first a brief history of the Muḥammadan world and then, in autobiographical form, a history of Central Asia and especially Farghānah to the death of Atāliq Khān in 1259/1843¹: **Tashkent** (private library of Prof. Semenov. Copy corrected by the author. See Semenov *Kurzer Abriss* p. 9 and *Ukazatel'* p. 27, where it is said that copies of the Persian original (as opposed to the Eastern-Turkish translation) are very rare).

For the Eastern-Turkish translation of this work Semenov gives the following references:—Kahl, pp. 60–5, Salemann *Das Asiatische Museum im Jahre 1890* p. 27, Salemann *Musul'manskie rukopisi vnov' postupivshie v Aziatski Muzei v 1909–1910 g.* (Izv. Imp. Russ. Akad. Nauk 1911) p. 258, Barthold *Otchet o komandirovke v Turkestan* (in *Zapiski Vostoch. Otd. Imp. Russ. Arkheol. Obshchestva*, xv) p. 218, Validov *Nekotorye dannye po istorii Fergany xviii stoletiya* (Prot. Turk. Kruzhka lyubit. arkheologii, god. xx, vyp. 2) p. 16, Validov *Vostochnye rukopisi v Ferganskoj oblasti* (in *Zapiski Vostoch. Otd. Imp. Russ. Arkheol. Obshchestva*, xxii) pp. 304, 306 and Nalivkin *Kratk. ist. Kokand. khan.*, pp. 1–11.

532. A former Qādī Atābak of Andijān wrote

Mir'āt al-futūh, a history of the khānate of Khōqand: MS. in private possession (see Semenov *Kurzer Abriss* p. 9 and *Ukazatel'* p. 25, where references are given to A. Z. Validov *Vostochnye rukopisi v Ferganskoj oblasti* (in *Zapiski Vostoch. Otd. Imp. Russ. Arkheol. Obshchestva*, xxii) p. 310, L. A. Zimin *Zertsalo pobed* (Prot. Turk. Kruzhka lyubit. arkheologii, god. xviii, pp. 31–8), and Barthold *Otchet o komandirovke v Turkestan* (*Zapiski Vostoch. Otd. Imp. Russ. Arkheol. Obshchestva*, xv) p. 273).

533. 'Abd al-Ghafūr wrote

¹ According to Semenov these memoirs "sind vielleicht das interessanteste Werk dieser Art in der persischen Literatur. Die in diesen Memoiren enthaltenen, von einem Augenzeugen ausgehenden Mitteilungen über das Volksleben und die historischen Nachrichten nebst den Eindrücken, die der Verfasser von seinem Aufenthalte im Khanat von Kokand, in Russland, Persien, Bukhara usw. erhalten, verleihen diesem Werk einen besondern Wert".

Zafar-nāmah i Khudā-Yār-Khānī, a poem on the first reign (1845-58) of Khudā-Yār Khān of Khōqand: Tashkent Central Asian State Lib. (see Semenov *Ukazatel'* p. 21, where a reference is given to Barthold *Otchet o komandirovke v Turkestan. Avgust-Dekabr 1920 g. (Pril. k protok. Zased. Otd. Istorichesk. Nauk i Filologii Ross. Akad. Nauk 29 iyūnya 1921 g.)* pp. 55-6).

534. Mirzā 'Azīz b. M. Ridā Marghilānī was in government service in the reigns of Muḥammad 'Alī (A.H. 1237/1821-2—1258/1842), Shīr-'Alī (1842-5), Khudā-yār (1845-58 and 1865-75) and Mallā (1858-62).

Tārīkh i 'Azīzī, a history of the khānate of Khōqand, quite unsystematic but divisible into three parts (1) history of the Mongols and a summary account of other rulers in Central Asia, (2) (pp. 236-354) history of Farghānah, (3) (pp. 355-93) history of the town of Marghilān with short notices of its celebrated men: MS. in private possession (see Semenov *Ukazatel'* p. 13, where a reference is given to A. Z. Validov *Vostochnye rukopisi v Ferganskoi oblasti* (in *Zapiski Vost. Otd. Imp. Russ. Arkheol. Obshchestva*, xxii) p. 310).

535. Mullā 'Iwād Muḥammad b. Mullā Rūzī[?] Muḥammad Šūfī 'Attār was an eye-witness of events in the reigns of Muḥammad 'Alī, Shīr 'Alī and Khudā-Yār Khān.

Tuhfat al-tawārīkh i Khānī, a history of the khānate of Khōqand completed in 1283/1866: Leningrad Mus. Asiat. (Autograph. See Semenov *Kurzer Abriss* p. 9, *Zapiski Vostochn. Otd. Imp. Russ. Arkheol. Obshchestva* xv p. 272 and Semenov *Ukazatel'* pp. 16 (*Jahān-nāmah*) and 31).

Properly this work forms the second volume of a general history entitled *Jahān-nāmah*. Both volumes are in the Asiatic Museum at Leningrad.

536. Mullā 'Alī Qārī Qunduzī died in 1283/1866-7.

Tawārīkh i manẓūmah, a collection of chronograms relating to the history of the khānate of Khōqand from 1238/1822 (the death of 'Umar Khān) to 1283/1866-7: MS. in private possession (see Semenov *Ukazatel'* p. 15, where a reference is

given to Validov *Vostochnye rukopisi v Ferganskoi oblasti* (in *Zapiski Vost. Otd. Imp. Russ. Arkheol. Obshchestva*, xxii) p. 304).

537. Mullā **M. Shaghāwal**,¹ governor of Yārkaṇd for Ya'qūb Bēg, wrote

Hadīqat al-ḥaqā'iq, a history of the khānate of Khōqand extending in the only known copy to the time of Madālī (Muḥammad 'Alī) Khān of Khōqand: MS. in private possession (see Semenov *Ukazatel'* p. 17).

538. Mullā **Niyāz Muḥammad** b. Mullā 'Ashūr Muḥammad Khōqandī belonged to a family which had rendered devoted service to the Khāns of Khōqand.

Tawārīkh i Shahrukhiyah or *Tārīkh i Shahrukhi*, a history of Khōqand (Farghānah) under the Uzbek dynasty founded in 1121/1709-10 by Shāh-Rukh Bī until the year 1288/1871-2, the date of composition, in the reign of Khudā-Yār Khān, the last of the dynasty: **Salemann-Rosen** p. 12 no. 942, **Leningrad** Mus. Asiat. (see *Mélanges asiatiques* ix (St. Petersburg 1888 (1880-8), p. 385).

In Semenov *Ukazatel'* p. 13 is mentioned another MS., in private possession, with a continuation to A.D. 1900 by Mīrzā Yādgar Akhsikatī, and a reference is given to A. Z. Validov *Vostochnye rukopisi v Ferganskoi oblasti* (*Zapiski Vost. Otd. Imp. Russ. Arkheol. Obshchestva*, xxii) p. 311.

Edition: **Kazan** 1885^o* (edited by N. N. Pantusov).

539. Mullā Mīrzā 'Alīm b. Mullā **Rahīm Tāshkandī** wrote

Ansāb al-salāṭīn wa-tawārīkh al-khawāqīn, a history of the khānate of Khōqand down to the Russian conquest of Farghānah: MS. in private possession (see Semenov *Kurzer Abriss* p. 9 and *Ukazatel'* p. 9, where a reference is given to A. Z. Validov *Vostochnye rukopisi v Ferganskoi oblasti* (in *Zapiski Vostochn. Otd. Imp. Russ. Arkheol. Obshchestva*, xxii) pp. 303-4.

¹ Semenov writes Shigaul (in the Russian character). Presumably this is a title, not a name. Cf. Velyaminov-Zernov in *Mélanges asiatiques* iii (St. Petersburg 1859) p. 640, n. 7: Le Schagaoul à Boukhara est un dignitaire, dont le devoir consiste à recevoir les ambassadeurs et les étrangers qui se présentent à l'Emir (Khanykov, *Opis. Bukh. Khanstva*, p. 186).

540. The Farghānī poet "Shauqī" wrote

Tārīkh i Shauqī, an account of the last days of the khānate of Khōqand and of the conquest of Farghānah by the Russians: MS. in private possession (see Semenov *Ukazatel'* p. 13, where a reference is given to A. Z. Validov *Vostochnye rukopisi v Ferganskoi oblasti* (in *Zapiski Vostochn. Otd. Imp. Russ. Arkheol. Obshchestva*, xxii) p. 320).

541. *History of Farghānah*: Eton 175.

E. HISTORY OF CENTRAL ASIA: (3) KĀSHGHAR

542. By order of Ismā'il Khān (a Chaghatāyid, A.H. 1670–82, according to Semenov) Mīrzā Shāh-Mahmūd Churās composed

(*Tārīkh i Mīrzā Shāh-Mahmūd i Churās*), a history of the rulers of Kashgharia and Eastern Turkestan: MS. in private possession (see Semenov *Kurzer Abriss* p. 7, where it is said that two MSS. are known, and *Ukazatel'* p. 31, where a reference is given to Validov *Vostochnye rukopisi v Ferganskoi oblasti* (in *Zapiski Vost. Otd. Imp. Russ. Arkh. Obshchestva*, xxii) pp. 314–19).

543. (1) Anonymous and untitled work on the history of Kāshghar (including the campaigns of 'Abd Allāh Khān against Kāshghar): Leningrad Mus. Asiat. (No. 590) (see Semenov *Ukazatel'* p. 19, where references are given to Barthold *Otchet o komandirovke v Turkestan* (*Zapiski Vostochn. Otd. Imp. Russ. Arkheol. Obshchestva*, xv) p. 236, and Zimin *Materialy k istorii Turkestana v xvi v.* (*Izv. T. Otd. Russ. Geogr. Obshchestva*, Tashkent 1918)).

(2) Anonymous and untitled work on the history of Kāshghar: Leningrad Mus. Asiat. (No. 599°) (see Semenov *Ukazatel'* p. 15, where a reference is given to Barthold *Otchet o komandirovke v Turkestan*, p. 236).

(3) *Tadhkirah i Khwājagān*, or *Tadhkirah i 'Azīzān*, a history of the Khwājahs of Kāshghar, composed in 1182/1768–9

by M. Ṣādiq Kāshgharī: Semenov *Ukazatel'* p. 15 (MS. at Leningrad ?).

(4) *Tārīkh i Kāshghar*, a translation (from what language ?) made in 1310/1892-3 by Ḥājī M. 'Arif b. M. Sharīf Arzanat-al-Rūmī: *Majlis* 232 (vol. iii. A.H. 1314/1896-7).

F. HISTORY OF AFGHĀNISTĀN

544. Khwājah Nī'mat Allāh b. Ḥabīb Allāh al-Harawī, whose father spent thirty-five years in Akbar's service, was *Wāqī'ah-nawīs* or Historiographer under Jahāngīr until in 1017/1608-9 he lost his post and entered the service of the general Khān-Jahān Lōdī, whom he accompanied in 1018/1609-10 on his campaign in the Deccan. "Assisted or perhaps even directed by" Miyān Haibat Khān b. Salīm Khān Kākar of Sāmānah, another servant of Khān-Jahān Lōdī's, he began in Dhū 'l-Ḥijjah 1020/February 1612 at Malkāpūr in Berār his *Tārīkh i Khān-Jahānī u Makḥzan i Afghānī* which he completed at Burhānpūr on 10 Dhū 'l-Ḥijjah 1021/1 Feb. 1613.

(1) *Tārīkh i Khān-Jahānī u Makḥzan i Afghānī*, a history of the Afghāns in a *muqaddimah* (on Jacob and his descendants), seven *bābs* ((1) Saul etc. and the migration of the Afghāns to Ghōr, Kūh i Sulaimān and Rōh, (2) Khālīd b. al-Walīd, (3) Buhlūl Lōdī and his successors to A.H. 932/1526, (4) Shēr Shāh Sūr and his successors to A.H. 1021/1612, (5) life of Khān-Jahān Lōdī, (6) genealogy of the Afghāns, (7) a meagre history of Jahāngīr's reign) and a *khātimah* (lives of 68 Afghān saints): *Ethé* 576 (damaged. A.H. 1063/1653), 577 (lacking *Muqaddimah* and *Bāb v*), *I.O.* D.P. 610, 744B (A.H. 1114/1702). *I.O.* 3772 (A.H. 1251/1835), *Ivanow* 100 (A.H. 1090/1679-80), 101 (18th cent.), 102 (A.H. 1272/1855-6), *Bloch* i 510 (A.H. 1093/1685), 511 (A.H. 1148/1735), 512 (defective at beginning and lacking *Bābs v-vii*. Early 18th cent.), 513 (lacking *Bābs v* and *vii*. A.H. 1272/1855), *Rieu* i 210a (17th cent.), 211b (lacking *Muqaddimah* and *Bāb v*. A.H. 1205/1790), 211b (18th cent.), *Bānkīpūr* vi 529 (A.H. 1136/1723-4), *As'ad* 2137 = *Tauer* 476 (A.H. 1163/1750), *Bodleian* 2025, 2026 (slightly defective), *Rehatsek* p. 72 no. 9 (defective).

(2) *Makhzan i Afghānī*, a shorter recension¹ of the same work lacking the life of *Khān-Jahān Lōdī*, and the history of *Jahāngīr*, and divided into three *bābs* ((1) *Jacob* etc., (2) *Saul* etc., (3) *Khālid*) and three *daftar*s ((1) *Buhlūl*, *Sikandar* and *Ibrāhīm*, (2) *Shēr Shāh* etc., (3) *Afghān darwīshes*) and a *khātimah* (genealogy of the *Afghāns*): *Rieu* i 212*a* (A.H. 1080/1670), iii 903*b* (17th cent.), 903*b* (lacking *Khātimah*. A.H. 1192/1778), 903*b* (A.H. 1229/1814), 904*a* (*Daftar* ii only. A.H. 1200/1786), *I.O.* D.P. 592 (*Daftar* iii (?), disarranged. A.H. 1090/1679–80), D.P. 744*A* (A.H. 1115/1703), *I.O.* 3945 (an abstract), *Ethé* 578 (A.H. 1180/1766 ?), *R.A.S.* P. 72 = *Morley* 60² (A.H. 1131/1718), *Browne* Pers. Cat. 77 (A.H. 1254/1838).

It is not clear from the catalogues whether the following are copies of the longer or the shorter recension (though the use of the title *Makhzan i Afghānī* suggests the latter):—*Browne* Suppt. 1174 (A.H. 1181/1767–8), *Dorn* A.M. p. 143, *Lindesiana* p. 203 no. 423 (circ. A.D. 1760) and 155 (A.H. 1211/1796–7), *Madras*.

English translation [of the shorter recension]: *History of the Afghans: translated from the Persian of Neamet Ullah, by B. Dorn*. 2 pts. *London* 1829–36^o* (*Oriental Translation Fund*).

Pushtu translation (with additions): *Tārīkh i muraṣṣa'*, by *Afdal Khān* (see *B.M. Cat. of Pushtu MSS.* nos. 9–11).

Description and 45 pp. of translated extracts³: *Elliot and Dowson History of India* v 67–115.

Description: *Zur Geschichte des afghanischen Emires Chan-tschehan Lodi nach Ni'mat-Ullah von B. Dorn* (*Mémoires des*

For the differences between these two recensions see *Elliot and Dowson History of India* v 67–70. The *Tārīkh*, apart from the memoir of *Khān-Jahān Lōdī* and the history of *Jahāngīr*, “may be considered as only a revised version of the *Makhzan*. It is fuller than the latter in some parts, especially in the lives of the saints, but still the notes in the following Extracts will show that, although it is generally better, it is occasionally inferior to the *Makhzan*.”

² This is the manuscript from which *Dorn* made his translation.

³ The reign of *Buhlūl* was translated by “*Ensign*” *C. F. Mackenzie*, the rest by *H. M. Elliot*.

savants étrangers, 6th series, vol. vii, pp. 371-400) **St. Petersburg** 1845*.

[Autobiographical statements in the preface and in the account of Jahāngīr (for which see Rieu etc.); *Ency. Isl.* under Ni'mat Allāh b. Ḥabīb Allāh (Berthels).]

545. It was probably in the time of Nādir Shāh (reigned A.H. 1148/1736-1160/1747) that an anonymous author wrote

A sketch of the genealogy of the Afghāns and of the kings they gave to India, in four *bābs* (beg.: *Īn risālah īst dar dhiḳr i aḥwāl i Afghānān*): **Rieu** iii 904b (18th cent.).

546. **Sh. Ḥusām Allāh** wrote in 1161/1746

Fath-nāmah, a *mathnawī* on Aḥmad Shāh Abdālī's [first] invasion of India: **Bloch** iii 1934 (late 18th cent.).

547. It was for Mu'in al-Mulk [b. Qamar al-Dīn Khān, called Mīr Manū, d. 1169/1755: see **Rieu** i p. 278b and *Ency. Isl.* under Aḥmad Shāh Durrānī] that **Ghulām-Muhyi 'l-Dīn Khān** wrote his

Zafar-nāmah, an account of Aḥmad Shāh Durrānī's [first?] invasion of India: **Lahore** Panjāb Univ. Lib. (see *Oriental College Magazine*, vol. ii, no. 4 (Lahore, August 1926), p. 56).

548. An anonymous author wrote not later than A.H. 1172/1758

Risālah i Afghānān, a short account of the genealogy of the Afghāns (beg.: *Risālah i Afghānān dar kaifīyat i nasl i Afghānān. Bi-dān kih az pūshī i malik Tālūt and*): **Ethé** 579 (A.H. 1172/1758).

549. **Maḥmūd al-Munshī b. Ibrāhīm al-Ḥusainī**, one of the *munshīs* of Sultān Aḥmad Shāh Durrān's *Dār al-inshā'*, composed by order of his sovereign his

(*Tārīkh i Aḥmad-Shāhī*), a history of Aḥmad Shāh Durrānī (d. 1187/1773) to A.H. 1171/1757-8: **Rieu** i 213b (lacunæ. Late 18th cent.), iii 1054a (extracts from a later edition brought down to the accession of Timūr Shāh. Circ. A.D. 1850), **Bombay** Univ. p. 26 no. 15 (incomplete).

550. **Pir Mu'azzam Shāh** b. **Pir M. Fādil**, a resident of the village of **Pir Sihbāk** in the district of **Peshawar**, was in the service of **Hāfiz Raḥmat Khān** (see § 552), at whose request he abridged **Mir Dād's Pashtu Tārīkh i Afāghinah**.

Tawārīkh i Raḥmat-Khānī or **Tārīkh i Hāfiz-Raḥmat-Khānī**, completed A.H. 1181/1767-8, an abridgment (in Pashtu) of **Mir Dād's Pashtu Tawārīkh i Afāghinah** written circ. A.H. 1031/1622, being a history of the **Khakḥai** and **Ghōrī** tribes of the **Afghāns** especially of **Yūsuf-zai** (i.e. **Bāyazīd Anṣārī**) and his people in seven *maqāmāt*: **Berlin** 476 (2), **Ethé** 581.

Persian translation completed in 1229/1814 by **Allāh-Yār Khān** b. **Hāfiz Raḥmat Khān**: **Khulāsat al-a'jāb** (a chronogram), **I.O.** 3993 (defective. A.H. 1314/1896).

551. **Hāfiz M. Šiddiq** recast and translated for **Hāfiz Raḥmat Khān** a Pashtu work written in 1031/1621-2 by **Khawājū**¹ and called it **Tawārīkh i Raḥmat-Khānī** or **Tārīkh i Hāfiz-Raḥmat-Khānī**.

Tawārīkh i Raḥmat-Khānī on the same subject as **Pir Mu'azzam Shāh's** work of the same title (see § 550 *supra*) divided into seven *majālis* corresponding to the *maqāmāt* of the former: **Ethé** 582, **I.O.** 3733 (A.H. 1176 [?]/1762).

German epitome by **B. Dorn**: *Beitrag zur Geschichte des Afghanischen Stammes der Jusufsey* (in *Bulletin scientifique publié par l'Academie de Imp. des Sciences de St. Pétersbourg* iv (1838) coll. 5-16, 23-31).

552. **Hāfiz al-Mulk Hāfiz Raḥmat Khān** b. **Shāh 'Ālam Kūtah-Khail** was born circ. A.H. 1120/1708-9 in **Afghānistān**. He was the uncle of the **Rohilla** chief **'Alī Muḥammad Khān**, who had settled in **Kaṭhēr** on the N.W. frontier of **Oudh** and whom he joined in 1739. In 1161/1748 he became virtual ruler of the country. In 1772 he signed a treaty with **Shujā' al-Daulah**, **Nawwāb-Wazīr** of **Oudh**, promising him 40 lakhs (i.e. 4,000,000) of rupees if he would expel the **Marāṭhās**. In 1773 the invading

¹ The Pashtu work ascribed here to **Khawājū** seems to be identical with that mentioned in § 550 and there ascribed to **Mir Dād**.

Marāṭhās retreated before the armies of Oudh and the E.I. Co., but Raḥmat Khān refused to pay the promised rupees. In 1774/1188, therefore, Shujā 'al-Daulah with a brigade lent by the E.I. Co. attacked the Rohillas and defeated and killed Ḥāfiẓ Raḥmat Khān on the 17th of April at Mirānpūr Katrah in the Shāhjahānpūr District.

Khulāṣat al-ansāb mushṭamilah 'alā radd al-Rāfiḍī wa-'l-murtāb, completed A.H. 1184/1770, an account of the genealogy of the Afghāns with a final chapter in refutation of Shī'ism: **Lindesiana** p. 148 (circ. A.D. 1790), **Rieu** i 212b (A.H. 1211/1796), iii 904a (defective. 19th cent.), 1024a (circ. A.D. 1850), **Lahore** Panjāb Univ. Lib. (A.H. 1248/1832. See *Oriental College Magazine*, vol. ii, no. 4 (Lahore, August 1926), p. 45), **Bodleian** 321, 322 (a pedigree of the Afghāns extracted and translated from the *Kh. al-a.*), **Browne** Pers. Cat. 78, 79, **Ethé** 583, **I.O. D.P.** 777 (A.H. 126 (=1260/1844?))

[*Ency. Isl.* under Ḥāfiẓ Raḥmat Khān, and the authorities there cited.]

553. **Nizām al-Dīn** "‘*Ishrat*’" **Siyālkōṭī** Qurashī paid homage to Aḥmad Shāh Durrānī on his return from Delhi, accompanied him to Kābul and after receiving from him the documents on which to base a poetical record of his reign, returned to Siyālkōṭ. For his *Shah-nāmah i Nādirī*, composed in 1162/1749, see p. 328 *supra*.

(1) *Shāh-nāmah i Aḥmadī*, a *mathnawī* giving a history of Aḥmad Shāh Durrānī to his defeat of the Balōch chief Naṣīr Khān in 1173/1759-60: **Rieu** ii 717b (late 18th cent.).

(2) A continuation of the preceding dealing with Aḥmad Shāh's [fourth] Indian campaign and concluding with his death and Timūr Shāh's accession: **Rieu** ii 717b (late 18th cent.).

554. (1) 'Urūj u *khurūj i Aḥmad Shāh (i Durrānī)*: **Lindesiana** p. 111 no. 441 (circ. A.D. 1780).

(2) For the *Mujmal al-ta'rīkh i ba'd-i-Nādirīyah*, which includes an account of Aḥmad Shāh Durrānī, see p. 330 *supra*.

(3) For the *Kār-nāmah i Āshūb*, a *mathnawī* on Aḥmad Shāh

Abdālī's [first ?] invasion of India by M.-Bakhsh "Āshūb" (Ivanow Curzon 302) see the sub-section HISTORY: INDIA: TIMŪRIDS: AURANGZĒB'S SUCCESSORS, where also other works dealing with Aḥmad Shāh's invasions will be found.

555. Rāo Kāshi-Rāj tells us that he was a Dakanī [i.e. apparently, a Marāṭhā] who had been in the service of Ṣafdar-Jang (*Wazīr* of Oudh). He was subsequently in the service of the Nawwāb Shujā' al-Daulah,¹ Ṣafdar-Jang's son and successor (reigned 1754-75), and was in attendance on him when he took part inactively as an ally of Aḥmad Shāh Durrānī in the battle of Pānīpat (A.H. 1174/1761) against the Marāṭhās.

Bhāo-nāmah (so in the Edinburgh catalogue), an account of the battle of Panipat and of the events leading to it, written nineteen years after²: **Edinburgh** 228 (A.H. 1199/1784), 229 (A.H. 1198/1783-4), **Rieu** iii 1012b (19th cent.), **I.O.** 4040.

Translation by Lt.-Col. James Browne³: *An Account of the Battle of Paniput, and of the events leading to it.—Written in Persian by Cāsi Raja Pundit.* (in *Asiatic Researches*, vol. iii (Calcutta 1792^o* and London reprints of 1799* and 1801^o*) pp. 88-139.) Separate reprint—**Oxford Univ. Press** 1926* (edited with introduction, notes and appendices by H. G. Rawlinson).

556. M. Ja'far Shāmlū, a born servant of the Ṣafawīs, in his youth served Shāh-Rukh Shāh Afshār (a grandson of both Nādir Shāh and Shāh Sulṭān-Ḥusain Ṣafawī, reigned in Khurāsān A.H. 1161/1748-1210/1796), for twenty-five years in middle life followed Aḥmad Shāh Durrānī in his invasions of India and was later attached to M. Bēg Khān Hamadānī (Iftikḥār al-Daulah Fīrūz-Jang) in India.

Manāzil al-futūh, an account of the battle of Pānīpat (see § 555) preceded by a description of the route from Qandahār to Delhi, written (more than 30 years after the battle) by desire

¹ As a *mutasaddī* according to James Browne.

² This statement of date does not occur in Browne's translation.

³ Resident at Delhi 1782-5 and author of *India Tracts* (see Buckland's *Indian Biographical Dictionary*).

of the Ṣafawī prince, Abū 'l-Faṭḥ Sultān M. Shāh Bahādur Khān (see pp. 319–20) : **Rieu** ii 839*b* (late 18th cent.), 841*b* (18th cent.), iii 942*b* (circ. A.D. 1850).

Translation by Major A. R. Fuller : B.M. MS. Add. 30,784, foll. 81–100, and (with some omissions) Elliot and Dowson *History of India* viii 144–157.

557. **S. Ghulām-‘Alī Naqawī** b. S. M. Akmal Khān, who wrote the *‘Imād al-sa‘ādat* in 1223/1808–9 (see the subsection HISTORY : INDIA : OUDH), wrote subsequently for Col. John Baillie his

Nigār-nāmah i Hind, an account of the battle of Pānīpat, based mainly on information received from Kāshī-rāj (see p. 398) : **Rieu** iii 942*b* (circ. A.D. 1850), 1056*a* (extracts).

Translation by Major A. R. Fuller : B.M. MS. Add. 30,784, foll. 162–230.

Description with 5 pp. of extracts from Fuller's translation : Elliot and Dowson *History of India* viii 396–402.

558. **Imām al-Dīn Ḥusainī Chishtī** went in 1211/1796–7 to Lahore, where Shāh-Zamān then was, accompanied the king's army to Peshawar and there devoted himself to composing a history of Shāh-Zamān and his family. Returning to Lucknow in 1212/1798 he received from his *pīr*, Khawājah Abū Muḥsin Ḥusain Ḥusainī Chishtī Maudūdī Kumhārī, a rough draft of a history of Aḥmad Shāh and Timūr Shāh, which, after rewriting, he incorporated in his work.

Husain-Shāhī, a detailed history of the Durrānīs Aḥmad Shāh (1160/1747–1187/1773), Timūr Shāh (d. 1207/1793) and Shāh-Zamān to 1212/1798, completed at Lucknow in 1213/1798 and named after Khawājah Ḥusain : **Bānkipūr** vi 530 (autograph. A.H. 1213), **Rieu** iii 904*a* (A.D. 1826), 905*b*, **Bloch** i 514, **Ethé** 588, 589, **Ivanow** 104, **R.A.S.** P. 73 = Morley 61.

559. At the request of Archibald Seton **S. Maḥmūd al-Mūsawī** wrote, apparently in 1223/1808–9,

An account of the four Afghān tribes (firqah), Abdālī or Durrānī, Ghilja'i, Bardurānī or Rōhēlah and Sūr or

Yūsufza'ī, with their clans (*qaum*) and notices of their leading men from the rise of the Durrānīs to the reign of Shujā' al-Mulk : **Rieu** iii 1032b (circ. A.D. 1850).

560. At the desire of Mr. [Henry] Ellis, British Minister in Persia, **S. Muḥammad al-Ṭabāṭabā'ī al-Iṣfahānī** wrote in 1224/1809

Nasab-nāmah i Afāghinah u kaifiyat i ḥukūmat i ānhā, an outline of Afghān history from their usurpation in Persia to the time of composition, concluding with a description of Harāt, Qandahār, Kābul, Peshawar etc. and an account of the Hazārahs, the Balōchīs and other tribes : **R.A.S.** P. 74 (1) = Morley 62 (A.H. 1224/1809).

561. For Mir 'Abd al-Karīm Bukhārī's *Histoire de l'Asie centrale*, which contains a history of Afghānistān under the Durrānī's from 1160/1747 to 1233/1818, see p. 383 *supra*.

562. **Shujā' al-Mulk**, son of Tīmūr Shāh (reigned A.H. 1187/1773–1207/1793), grandson of Aḥmad Shāh Durrānī (reigned 1160/1747–1187/1773) and younger brother of Zamān Shāh (reigned A.H. 1207/1793–1215/1800), proclaimed himself king at Peshawar when his elder brother Maḥmūd dethroned Zamān Shāh. In 1218/1803 he took Kābul and imprisoned Maḥmūd, but in 1224/1809, having been defeated at Nīmlah, he fled to India and lived as a pensioner of the Indian Government at Lūdiyānah. In 1250/1834 he made an attempt to recover Qandahār, but was defeated by Dōst-Muḥammad, the Bārakza'ī, who had driven Maḥmūd out of Kābul in 1235/1818. In 1255/1839 the Anglo-Indian Government declared war (the First Afghān War 1839–42) against Dōst-Muḥammad, who had received a Russian envoy, and replaced Shujā' al-Mulk on the throne. In 1841 the British Indian army abandoned Kābul and were almost annihilated by M. Akbar Khān, Dōst-Muḥammad's son, at the Khwurd Kābul Pass. On 5 April 1842/1258 Shujā' al-Mulk was murdered. A collection of his poems *Chaman-istān i Shāh* was published at Delhi in 1308/1890°. For a manuscript of his *ḏiwān* see Rieu Suppt. 361.

(*Autobiography of Shujā' al-Mulk*) from his accession at the age of seventeen A.H. 1216 [sic]/1801 to the "current year" A.H. 1241/1825-6: **Rieu** iii 905b (defective at end, concluding with events of A.H. 1235-6/1819-21. 19th cent.), **Āṣafiyaḥ** i p. 228 no. 428 (apparently. "*Tārīkh i Kābul zamānah i M. Shujā' al-Mulk Shāh*" composed in 1241).

Imperfect English translation: *Biographical sketch of Shah Soojah, ex-King of Cabul, written by himself, at Loodianah, in 1826-7. Translated by . . . Lieutenant Bennet (The Calcutta Monthly Journal, 1839, Jan.-Apr., Original communications, pp. 1-30. Calcutta 1839^o*; reprinted in the Asiatic Journal, vol. 30, N.S., pt. 2, pp. 6-15. London 1839^o*)*.

Quotations: J. W. Kaye *History of the War in Afghanistan* i 27-115.

[Buckland *Dictionary of Indian biography* 385; *Ency. Isl.* under Afghānistān.]

563. *History of Shāh Shujā'* from the time of his escape from Lahore [in 1816] "to A.H. 1261"/1845 [!], unfinished: **Rieu** iii 1038b (extracts only. Circ. A.D. 1850).

564. 'Iṣmat Allāh b. M. Aslam [?] b. Mīr M. wrote

Khulāṣat al-akhbār, a concise biography of Dōst-Muḥammad Khān (d. 1280/1863) to A.H. 1254/1838: **Ivanow** 106 (19th cent.), 107 (defective. 19th cent.).

565. A.H. 1257/1841 is mentioned as the current year at the beginning of an anonymous

(*Tārīkh i Afghānistān*), a history of Afghānistān mainly in the 18th and 19th centuries to A.H. 1251/1835: **Ivanow** 105 (defective at both ends and much damaged).

566. Maulawī Ḥamīd Allāh "Ḥamīd" Kashmīrī composed in 1260/1844 his

Akbar-nāmah, a *mathnawī* on the exploits of Prince Akbar Khān, the son of Dōst-Muḥammad: **Ivanow** 889 (late 13th cent. A.H.), **Āṣafiyaḥ** iii p. 92 no. 1101, **Bombay Univ.** p. 190 no. 110 (defective at beginning).

567. Qāsim 'Alī Khān "Qāsim" Akbarābādī¹ was a resident of Āgrah.

Muḥārabah i Kābul (so the title-page of the 1272 edition), or *Zafar-nāmah i Kābul* (so Rieu and the Āsafiyah catalogue), or *Zafar-nāmah i Akbarī* (so Sprenger), or *Akbar-nāmah* (so the Peshawar catalogue), a poem on the First Afghān War completed in 1260/1844: Sprenger 448, Āsafiyah i p. 248 no. 203 (*Zafar-nāmah i Kābul* by Khawājah Qāsim Dihlawī. A.H. 1264/1848), Peshawar 1456, Rieu iii 1038b (extracts only. Circ. A.D. 1850).

Edition: *Muḥārabah i Kābul*, Āgrah 1272/1855-6*.

[Beale *Oriental biographical dictionary*; Nizāmī Badāyūnī *Qāmūs al-mashāhīr* (in Urdu).]

568. An anonymous eye-witness,² evidently attached to the court of Shujā' al-Mulk, wrote "for the benefit of the English and his absent friends"

(*Khulāṣah az ḥāl i jang i Kābul*) (beg. *Bar damā'ir i arbāb i nazā'ir*), a short (27 foll.) account of the Afghān rising against Shujā' al-Mulk, the massacre of the British force and the subsequent events of the First Afghān War in 1841 and 1842: Rieu i 214a (19th cent.), Blochet i 516.

570. Munshī M. 'Abd al-Karīm 'Alawī wrote not only the *Muḥārabah i Kābul u Qandahār* and the *Tārīkh i Aḥmad* mentioned below but also a history of the Panjāb, *Tārīkh i Panjāb tuḥfat^{an} li-l-aḥbāb*, which was published at [Lucknow?] in 1265/1849.* He is spoken of as still alive in the prefaces contributed by 'Abd al-Raḥmān Khān b. M. Raushan Khān³ (the brother of

¹ This poet, who uses the *takhalluṣ* "Qāsim", is called Qāsim 'Alī Khān (without a *nisbah*) on the title-page of the Āgrah edition.

² Not improbably "Munshī Nizām al-Dīn, a special friend and companion of Shāh Shujā'", who wrote the "chronicle of the events of the British invasion of Afghanistan", on which Karīm al-Dīn or Karīm-Bakhsh based his Urdu poem *Jang i Khurāsān* (see Blumhardt *Catalogue of the Hindustani manuscripts in the Library of the India Office*, no. 40).

³ For works by him see Edwards and Ellis.

the printer M. Muṣṭafā Khān) to the editions of the *Muḥārabah i Kābul u Qandahār* and the *Tārīkh i Aḥmad* printed by M. Muṣṭafā Khān at the Muṣṭafā'i Press, Cawnpore, in 1267/1851 and by Ilāhī Bakhsh at the Sulṭān al-maṭābi' [Lucknow] in 1266/1850. In the preface to the *Wāqī'āt i Durrānī* published in 1292/1875 he is spoken of as dead. In the preface to the *Muḥārabah i Kābul u Qandahār* he says that in his retirement he had translated into Persian several Arabic works, including al-Suyūṭī's History of the Caliphs, a history of Egypt, an abridgment of Ibn Khallikān and the Arabian Nights, as well as English works on astronomy, geography and other subjects.

(1) *Muḥārabah i Kābul u Qandahār*, an account of the British invasion of Afghānistān in support of Shujā' al-Mulk (1838-42) ¹ based on oral information corrected in the light of Munshī Qāsim Jān's *Akbar-nāmah*,² a poem recounting the exploits of M. Akbar Khān, Dōst-Muḥammad's son, which came to 'Abd al-Karīm's notice in 1263/1847: **Ivanow** Curzon 22 (A.H. 1288/1871).

Editions: [Lucknow? 1848^o], Cawnpore 1267/1851^o.*

(2) *Tārīkh i Aḥmad (Shāh Durrānī)*,³ a history of the reigns of Aḥmad Shāh, Tīmūr Shāh and Zamān Shāh to A.H. 1212/1797, abridged from the *Husain-Shāhī* (see p. 399) with a brief sketch of subsequent history to the beginning of the First Afghān War: **Browne** Suppt. 228 (A.H. 1281/1864-5. Corpus 180), **Rieu** iii 1054a (foll. 51, 52. Extracts only), **Bombay Univ.** p. 269.

Edition: Sulṭān al-maṭābi' [Lucknow] 1266/1850^o.*

Urdu translation: *Wāqī'āt i Durrānī*, tr. by Mīr Wārith 'Alī Saifī by desire of 'Abd al-Raḥmān Khān b. M. Raushan Khān. Edition: **Cawnpore** 1292/1875*.

¹ According to Ivanow Abd al-Karīm originally wrote the work in Urdu.

² Possibly the poem of Qāsim 'Alī Khān mentioned p. 402 *supra*.

³ The author says in his preface that he wrote this work after completing his work on Shāh Shujā' (i.e. the *Muḥārabah i Kābul u Qandahār*).

This Urdu translation was retranslated into Persian (with considerable expansion of the history after A.H. 1212 and a continuation to the death of Shāh Shujā', A.H. 1257¹/1842) by Saiyid Husain Shirāzī Karbalā'ī, Urdu translator of the *Dār al-tarjamah* at *Tihrān*: **Rieu** Suppt. 74 (A.H. 1305/1888), **Majlis** 221 (A.H. 1305/1888).

French translation of the final section dealing with Turkistan (Narbūtah Khān etc.): *Histoire de l'Asie centrale . . . par Mir Abdoul Kerim Boukhary publiée, traduite et annotée par C. Schefer. Traduction française, Paris 1876*^{o*}, pp. 280-8.

[Beale *Oriental biographical dictionary*; Nizāmī Badāyūnī *Qāmūs al-mashāhīr* (in Urdu) under 'Abd al-Karīm Munshī; *Ency. Isl.* under Muḥammad 'Abd al-Karīm (Berthels).]

571. *Tārīkh i Afghān dar dhikr i saltanat i Ahmad Shāh u Timūr Shāh u Shāh-Zamān u Shāh Maḥmūd wa-ghairah* : **Majlis** 622 (1).

572. 'Ali-Qulī **Mirzā** b. 'Abbās Mirzā b. Faṭḥ-'Alī Shāh, entitled *I'tiḍād al-Saltānah*, died in 1298/1881 (see § 316, p. 238 *supra*).

Tārīkh i waqā'i' u sawānih i Afghānistān, a history of Afghānistān from the accession of Ahmad Shāh (1160/1747) to 1273/1857, the date of composition and of the "conquest" of Afghānistān by Nāṣir al-Dīn Shāh.

Edition : [*Tihrān* ?] 1273/1857^{o*}.

[E. G. Browne *The press and poetry of modern Persia*, Cambridge 1914, pp. 10 n. 1, 14, 50, 95, 164, 166.]

573. **Sultān-Muḥammad Khān** "Khālīs" b. Mūsā Khān Bārak-za'ī.

Tārīkh i Sultānī, begun in Ramaḍān 1281/1865, a history of Afghānistān to 1279/1862-3 : **I.O.** 3989 (incomplete = pp. 1-209 of the Bombay edition). Edition : **Bombay** 1298/1881*.

¹ The correct date appears to be 5 April 1842/1258.

Translated extracts : *The last years of Shah Shuja'a, with an appendix on the affairs of Hirat. Translated from the Tārīkh Sultānī . . . by E. Rehatsek* (in *Indian antiquary*, vol. xv (Bombay 1886*), pp. 162-70, 261-7, 289-99).

574. Mirzā **Shēr Aḥmad Jalālābādī** wrote the

Fath-nāmah i Kāfiristān, a poem on the conquest of Kāfiristān by the Afghāns in 1896.

Edition : **Lahore** [1896°*], 1331/1913* (published here as an appendix to "Maḥfīl's" *Jang-nāmah i ḥaḍrat i Imām M. Hanāfah*).

575. 'Abd al-Raḥmān **Khān**, the son of Afḍal **Khān**, Dōst-Muḥammad's eldest surviving son after Akbar **Khān**'s death in 1266/1849-50, was born *circ.* 1844 and spent his earliest years in Kābul. At the age of nine he joined his father, who had become Governor of Balkh, and lived the next ten years in Afghān Turkistān, taking part, towards the end of them, in the fighting "which extended Dost Muḥammad's power through Kataghān, Badakhshān and Derwāz and all the territory south of the Oxus up to the Pamir". When **Shēr 'Alī** succeeded Dōst-Muḥammad in 1863, 'Abd al-Raḥmān supported the rebellion of his father, Afḍal, and his uncle, A'zam. Eventually he defeated **Shēr 'Alī** and took Ghaznī, with the consequence that for a short time Afḍal ruled as Amīr at Kābul, striking coins dated 1283/1866-7. In October 1867 Afḍal died and A'zam succeeded, but by the end of 1868 **Shēr 'Alī** had re-established his rule over the whole of Afghānistān and 'Abd al-Raḥmān for a time led a wandering life of much hardship. Eventually he reached Samarqand and there he lived for eleven years on an allowance granted by the Russians. **Shēr 'Alī** died in 1879 and his son Ya'qūb **Khān** was deposed in 1880. 'Abd al-Raḥmān was then recognized as Amīr. In September 1881 he finally defeated Aiyūb **Khān**, the second surviving son of **Shēr 'Alī**. In 1886 he quelled the rebellion of the Ghālza'is, in 1888 that of Ishāq, son of A'zam **Khān**, and in 1891-2 that of the Hazārahs. In 1896 he conquered Kāfiristān. Frontier questions were settled with the Russians in 1885 (Panjdēh dispute) and 1895 and with the British in 1893 (Durand

Treaty). He greatly strengthened the military organisation of his country, but he consistently adhered to his policy of remaining on good terms with Russia and Great Britain. He died on 1 October 1901.

Autobiography: MS. at one time in the possession of Sulṭān-M. Khān, present whereabouts unknown.¹

English translation: *The life of Abdur Rahman, Amir of Afghanistan . . . [Translated and] edited by Mir Munshi Sultan Mahomed Khan.*¹ 2 vols. London 1900*.

Retranslation into Persian from the English by Ghulām Murtaḍā Khān, of the British Consulate General at Mashhad, and Husain 'Alī Shīrāzī: *Hālāt i wālā ḥaḍrat i Amīr 'Abd al-Raḥmān.*²

Edition: **Lahore** printed (but published at Mashhad) 1319/1901-2 (see Mashhad iii p. 120, where the place of printing is given as Mashhad, Semenov *Ukazatel'* p. 10, and Panjab *Quarterly catalogue of books* for 1st quarter of 1904).

Urdu translation: *Tuzuk i 'Abd al-Raḥmān.* Edition: **Āgrah** 1902* (vol. ii only in I.O.).

[S. Wheeler *The Amir Abdur Rahman*, London 1895; Buckland *Dictionary of Indian biography* p. 5; *Ency. Isl.* under 'Abd al-Raḥmān Khān, where further authorities are mentioned.]

576. **Faīd-Muḥammad** Kātib b. Sa'īd Muḥammad Muḡhūl wrote

Sirāj al-tawārīkh, a history of Afghānistān to the accession of 'Abd al-Raḥmān Khān.

Edition: **Kābul** 1331/1913 (see Semenov *Ukazatel'* p. 19 and a review and *resumé* of the work by the same writer in *Izv. T. Otd. R. Geogr. Obshchestva* xvii (Tashkent 1924), pp. 197-207).

¹ In the preface to his translation Sulṭān-M. Khān expressed his intention of depositing the Persian original in the British Museum, but this intention was never carried out.

² This is the title given in the Panjab *Quarterly catalogue*. The Mashhad catalogue calls it *Tārīkh i Afghānistān*, while Semenov gives the title in the form *Tāj al-tawārīkh ya'nī sawānīh i 'umrī i a'lā ḥaḍrat i Amīr 'Abd al-Raḥmān wālī i mamlakat i khudādād i Afghānistān*.

577. Miscellaneous works on the Afghāns :—

(1) Account of the descendants of Abdāl son of Tarīn without preface or author's name (recording at some length their dealings with the Bēglarbēgīs who governed Qandahār for the Ṣafawids : **Rieu** iii 904a (18th cent.).

(2) *Ashraf al-'unwān fī ma'rifat i nasab i Afghān*, by "Mujhar Ben Āysa Dāwud Am known by the name of Hamand Am" : **Rehatsek** p. 68 no. 2 (A.H. 1152/1740).

(3) Genealogical tables of the Afghāns (1) Sarbānīs, (2) Batanīs, (3) Ghurghushtīs, compiled not earlier than 1263/1847 : **Blochet** i 515.

(4) History of the family of Sadū Mir Afghān : **I.O.** 3742.

(5) *History of Afghānistān* by Nūr Muḥammad "Naurī" Qandahārī : **I.O.** MSS. Per. B. 36.

(6) History of Qandahār under the Durrānīs : **I.O.** 3769.

(7) *Mir'āt al-wajh (Tārīkh i M. al-w.)*, by M. Zabardast surnamed Qurbān i Nabī, an account of the descendants of 'Abd al-Rashīd called Pathans or Afghans : **Rehatsek** p. 81 no. 20.

(8) Miscellaneous papers relating to Afghānistān (W. Anderson MSS.) : **I.O.** 3766-7, 3770.

(9) *Nasab-nāmah i khawānūn i Durrānī* : **I.O.** 3765.

(10) *Risālah dar bayān i nasab i Afghānān* : **I.O.** 3775.

(11) *Risālah dar nasab i Afghānān* : **Ivanow** 103 (defective at end. 18th cent.).

(12) *Tārīkh i nisbat i Afghāmī*, by Imām al-Dīn Sh. Kabīr, surnamed Bālā Pīr : **I.O.** 3743.

(13) *Tawārīkh i khwurshid i jahān*, a genealogical history of the Afghāns (320 pp.), by Shīr Muḥammad Khān. Edition : **Lahore** 1894°.

(14) Treatise on the alleged Jewish origin of the Afghāns, by Sa'adat-Yār Khān, grandson of Ḥāfiẓ Raḥmat Khān : **Browne** Suppt. 1462 (Trinity).

(15) Two short tracts on the origin of the Afghāns, both anonymous, the second being an extract from the *Tārīkh i Afghānī* of 'Abbās Sarwānī : **Ethé** 580 (defective at end).

G. HISTORY OF ASIA MINOR AND TURKEY

578. It appears from the Āyā Şūfiyah MS. of *al-Awāmir al-'alānīyah* that the author was al-Ḥusain b. M. al-Munshī¹ al-Ja'fari¹ (according to Blochet "el-Hosein ibn Mohammed ibn 'Ali el-Dja'féri, surnommé Ibn Bibi"). Seemingly, therefore, the epitomator (in Persian) must have been mistaken when he called him Nāṣir al-Millāh wa-'l-Dīn Yahyā b. M. al-ma'rūf bi-'bn al-Bibī (Houtsma's text, p. 2; cf. p. 196², where he is called Amīr Nāṣir al-Dīn Amīr Dīwān al-Ṭuḡhrā). This point will no doubt be discussed in the edition announced by the German Archæological Institute at Istanbul. Meanwhile it may be supposed that the bracketed account which follows, based on Houtsma's preface to the Persian epitome and on the unsigned article in the *Encyclopædia of Islam*, is for the most part correct.

[Nāṣir al-Dīn [?] Yahyā [?] b. Majd al-Dīn M. Tarjumān called **Ibn i Bibī** was the son of distinguished parents but about himself practically nothing is known. His father, a *saiyid* of Jurjān, was *Munshī* to Sultān 'Alā' al-Dīn Kai-Qubād I (reigned A.H. 616/1219-634/1236), was sent on diplomatic missions to Baghdād, Damascus, *Khwārazm* and to the Mongols, and died in *Sha'bān* 670/1272. His mother, known as Bibī i Munaj-jimah, a daughter of Kamāl al-Dīn Simnānī, the leading *Shāfi'ī* of Nishāpūr, was expert in astrology and famous for the accuracy of her predictions. By the writer of the Persian epitome Ibn i Bibī is described as *Mālik* [? on p. 196 *Amīr*] *i Dīwān al-Ṭuḡhrā*.]

According to Houtsma internal evidence shows that his chronicle was written between 681/1282-3 and 684/1285. As the Āyā Şūfiyah MS. was written for the library of *Ghiyāth* al-Dīn Kai-*Khusrāu* b. Qilij Arslān b. Kai-*Khusrāu*, the work was probably completed in 681/1282-3, since Kai-*Khusrāu*'s successor Mas'ūd already issued coins in that year and in 682/1283 Kai-*Khusrāu* was put to death.

¹ The Turkish epitomator calls the author's father Saiyid Majd al-Dīn Muḥammad Ja'fari. See Houtsma's *Recueil*, vol. iii, p. ix.

*al-Awāmīr al-‘alānīyah*¹ *fī ‘l-umūr al-‘Alā’iyah*, sometimes called *Saljūq-nāmah*, a history of the Saljūqids of Asia Minor in the 7th/13th century (to A.H. 679/1280–1) especially of ‘Alā’ al-Dīn Kai-Qubād I (reigned A.H. 616/1219–634/1236) dedicated to ‘Alā’ al-Dīn Juwainī (for whom see p. 260 *supra*): **Āyā Şūfiyah** 2985 = Tauer 477 (written for the library of Ghiyāth al-Dīn Kai-Khusrau III b. Qilij Arslān b. Kai-Khusrau (reigned A.H. 663/1264–5—681/1283), **Bloch** iv 2310 (A.H. 1340/1922, transcribed from the preceding MS.).

An edition with an annotated translation is planned by the Deutsches Archäologisches Institut at Constantinople (see *Der Islam* xix (1931) p. 191).

Turkish translation, forming Part iii of an anonymous “*Saljūq-nāmah*” of unknown title compiled in the reign of the Sultān Murād II (A.H. 824/1421–855/1451): (*Tawārīkh i Āl i Saljūq*) **Leyden** iii p. 24 no. 942 (defective. 16th cent.), **Paris** MS. turc 62 (defective. Perhaps a little older than the Leyden MS.). According to P. Wittek (*Der Islam* xx, p. 202, n. 4) there are complete MSS. of this translation in the Preussische Staatsbibliothek and at Istanbul (“*Rizwān K. Nr. 1390, 1391*”).

Edition: *Histoire des Seldjucides d’Asie Mineure d’après Ibn-Bībī. Texte turc publié d’après les MSS. de Leide et de Paris par M. Th. Houtsma*, **Leyden** 1902^o* (*Recueil de textes relatifs à l’histoire des Seldjucides par M. Th. Houtsma*, vol. iii).

Turkish abridgment: *Muntakhab i tawārīkh i Salājiqah*, **Schefer** p. 201 no. 1182 (defective. 17th cent. See Houtsma *Recueil* . . . vol. iii pp. ix–x).

Persian abridgments by unknown authors: (1) (*Tārīkh i āl i Saljūq dar mamālik i Rūm*), **Gotha** 31 (defective at both ends, beginning with A.H. 569/1173–4) (see Houtsma *Recueil* . . . vol. iv pp. x–xi). (2) *Mukhtaṣar i Saljūq-nāmah*, **Bloch** i 439 (latter half of 14th cent.).

¹ This is the form in which this word is given both by Houtsma and by Tauer. An emendation suggests itself, but further consideration of this point may be postponed until the preface is published.

Edition of Persian abridgment no. (2) : *Histoire des Seldjucides d'Asie Mineure d'après l'abrégé du Seldjouknâmeh d'Ibn-Bibî. Texte persan publié . . . par M. Th. Houtsma, Leyden 1902*^o (*Recueil de textes relatifs à l'histoire des Seldjucides par M. Th. Houtsma, vol. iv.*).

Incomplete edition with French translation : *Quelques chapitres de l'abrégé du Seldjou Namèh composé par l'Émir Nassir Eddin Yahia, Ibn el-Biby* [the reigns of Ghiyāth al-Dīn Kai-Khusrau and Rukn al-Dīn Sulaimān Shāh, A.H. 588–600, edited and translated by] C. Schefer (in *Recueil de textes et de traductions publié . . . à l'occasion du VIII^e Congrès International des Orientalistes tenu à Stockholm en 1889 = Publications de l'École des Langues Orientales Vivantes, iii série, vols. 5–6, Paris 1889*^o*).

579. *Tārīkh i āl i Saljūq*, a very brief history (47 foll.) of the Saljūqids of Rūm dedicated to the last of the dynasty 'Alā' al-Dīn Kai-Qubād II (reigned A.H. 696/1296–700/1300) : Blochet i 440 (14th cent.).

580. Maḥmūd b. M. known as (*al-mushtahir bi-*) **al-Karīm al-Aqsarā'i** wrote in 723/1323

A history of the Saljūqids of Asia Minor and of the Īl-Khāns Abāqā, Uljāytū and Abū Sa'īd, preceded by a brief account of Muḥammad and the Calips : **Āyā Šūfiyah** 3143 = Tauer 478 (A.H. 734/1334), **Yeñi** 827 = Tauer 479 (A.H. 745/1345).

581. 'Azīz b. **Ardashīr al-Astarābādi** (*maulid^{an} w*) al-Baghḍādī (*muqām^{an}*), as he calls himself (*Bazm u razm* p. 113), or 'Abd al-'Azīz al-Baghḍādī, as Hājji **Khalifah** calls him (apparently following Ibn 'Arab-Shāh), had been living at Baghḍād for some time before the reign of Sultān Aḥmad Jalā'ir (A.H. 784/1382–813/1410), whose associate (*nadīm*) he became (according to Ibn 'Arab-Shāh, quoted by H. Kh.). After the capture of Baghḍād by Tīmūr in 795/1393 Sultān Aḥmad fled to Egypt and 'Azīz sought refuge in Karbalā', where, however, he was taken prisoner and carried before Mirān-Shāh at Hillah. Mirān-Shāh treated him kindly, but, when the army reached a point between Mārdīn

and Āmid, 'Azīz made his escape by night and travelling via Āmid and Arqanīn he reached Sīwās and presented himself before its ruler, Qādī Burhān al-Dīn Aḥmad (for whom see *Ency. Isl.* under Burhān al-Dīn), on 11 Sha'bān 796/11 June 1394. His history of Burhān al-Dīn's reign was completed in 800/1397-8. After Burhān al-Dīn's death (in 800/1398 or 801/1398-9 ?) he went to Egypt and, according to Ibn 'Arab-Shāh, died there through falling from a high roof. Ibn 'Arab-Shāh (quoted by H. Kh.) describes him as "the wonder of the age both in prose and poetry, Arabic and Persian". In some verses at the end of the *Bazm u razm* he uses the *takhalluṣ* " 'Azīz ".

Bazm u razm, a history of Qādī Burhān al-Dīn Aḥmad, Sultān of Sīwās, completed in 800/1397-8: H. Kh. ii p. 139 no. 2273 (*Ta'rīkh al-Qādī Burhān al-Dīn al-Sīwāsī*. H. Kh. does not quote the opening words and does not seem to have seen the work), Āyā Şūfiyāh 3465 = Tauer 480 (A.H. 800/1398, copied at Sīwās from an autograph. For description see Prof. Fu'ād's introduction to the printed edition, pp. 14-19), Aḥmad Thālith 2822 = Tauer 481 (A.H. 1127/1715, said to be copied from an autograph. See Fu'ād, *loc. cit.* pp. 19-20), Bloch i 638 (early 18th cent.), As'ad 2079 = Tauer 482 (A.H. 1241/1825-6. See Fu'ād, *loc. cit.* p. 20), Rāghib Pāshā 982 = Tauer 483 (see Fu'ād, *loc. cit.* pp. 20-1).

Edition: Istānbūl 1928* (with Turkish introduction by Köprülü-Zādah M. Fu'ād). According to Babinger *Geschichtsschreiber der Osmanen*, some extracts have been published by Aḥmad Tauḥīd Bey in Pts. 26-32 of the *Tārīkh i 'Uṭhmānī Anjumanī Majmū'ah-sī* (1914-15).

[Autobiographical information at the beginning of the *Bazm u razm* (summarised by Prof. Fu'ād in his Turkish introduction pp. 7-13); Ibn 'Arab-Shāh *'Ajā'ib al-maḡdūr* (in Arabic), ed. Manger, I p. 548-57; H. Kh. ii p. 139 no. 2273.]

582. (*Bāyazīd-nāmah*), an anonymous metrical history of Sultān Bāyazīd I (reigned A.H. 792/1389-805/1402): Browne Suppt. 1450¹ (A.H. 891/1486. PICTURES).

¹ Cf. Babinger *Geschichtsschreiber der Osmanen* p. 54.

583. It was by order of Abū 'l-Faḍl Aḥmad b. Walī al-Dīn Pāshā that "**Kāshifī**" wrote his

Ghazā-nāmah i Rūm, a metrical account of the campaign of Sulṭān Murād II (reigned A.H. 824/1421-855/1451) against the crusade of 1444 (Battle of Varna): **Yıldız Köshkü**, *khuṣūṣī* 936 = Tauer 484 (9th/15th cent.).

584. It was for Sulṭān Muḥammad II (reigned A.H. 855/1451-886/1481) that **M. Amin**¹ b. **Hājji Khalīl al-Qūnawī** wrote his

(*Summary of Ottoman history*): **Blochet** i 528 (late 15th cent.).

585. *Zafar-nāmah (fī bayān futūhāt al-Sulṭān Muḥammad [II] Bahādur Khān b. Murād Khān)*, by 'Alī b. Mulūk al-Munshī : **Cairo** p. 505 (n.d.).

586. *History of the campaigns of Sulṭān Muḥammad II (al-Fātiḥ, reigned A.H. 855/1451-886/1481)* divided into 26 *dāstāns*²: **Berlin** 455 (A.H. 1268/1852).

587. Ḥakīm al-Dīn **Idris** b. Ḥusām al-Dīn 'Alī al-Bidlīsī was at one time in the correspondence department of the Āq-Quyūnlū sulṭān Ya'qūb Bēg, for whom he wrote in 890/1485 a letter of congratulation to Sulṭān Bāyazīd II. In consequence of Shāh Ismā'il's advance he fled to Turkey in 907/1501 and enjoyed the favour successively of Sulṭān Bāyazīd (reigned A.H. 886/1481-918/1512) and of Sulṭān Salīm I (A.H. 918/1512-926/1520). He accompanied the latter on his campaign in Persia, won over many Kurdish chiefs to the Turkish side, and commanded Kurdish troops in successful engagements against the Persians. In 921/1515 he ably reorganised the administration of the conquered Kurdish provinces and, reversing Shāh Ismā'il's policy of appointing Persian governors, "aimed at giving

¹ Blochet calls the author Mohammed ibn Hadji Khalīl el-Kounévi, but his name is given as above (apparently as a result of personal inspection of the MS.) by Babinger in *Die Geschichtsschreiber der Osmanen* p. 18.

² The opening words are *Maimanah i katibah dar bayān i futūḥ u waqā'i i Sulṭān Muḥammad ast*. The division into *katibahs* and *dāstāns* suggests that this is a part of the *Hasht bihišt*. The seventh *katibah* of the *Hasht bihišt* (on Muḥammad II) ends with 29 not 26 *dāstāns*.

Kurdistān a feudal organisation securing the predominance of the Kurd nobility" (Minorsky in *Ency. Isl.* ii 1142b). He is thus an important figure in the history of Kurdistān. In the Egyptian campaign also he was with Sulṭān Salīm. According to his son's statement in his preface to the *Salīm-nāmah* he died in Dhū 'l-Ḥijjah 926/Nov.-Dec. 1520, only a few months after Salīm. His grave is at Eyyūb beside the Idrīs-Köshkü in the mosque founded by his wife, Zainab Khātūn.

He was the author of a *tafsīr* dedicated to Bāyazīd and, according to Tāshköprüzādah, of *qaṣīdahs* in Arabic and Persian and of innumerable tracts (*rasā'il*) on various subjects.

Hasht-bihisht, a florid history of the first eight Ottoman sultāns undertaken in 908/1502 by desire of Bāyazīd II and divided into a *talī'ah* (on the science of history and the pre-eminence of the Ottomans), eight *katībahs* or *daftars*, each with a prologue in verse and various subdivisions,¹ ((1) origin of the Ottomans and reign of 'Uṭhmān, (2) Örkhān, (3) Murād I, (4) Bāyazīd Yildirim, (5) Muḥammad I, (6) Murād II, (7) Muḥammad II, (8) Bāyazīd II to the appointment of Fīrūz Bey as governor of Bosnia in 912/1506) and a *khātimah*, in verse, on the deposition of Bāyazīd and the accession of Salīm: *Ḥ. Kh.* ii p. 110 no. 2152, vi p. 500 no. 14406, *As'ad* 2197 = Tauer 508 (assigned by Tauer to the 11th/17th cent., but M. Şükrü in *Der Islam* xix (1931), pp. 132-3, suggests that it is possibly an autograph), 2199 = Tauer 495 (*Katībahs* i-vi. 10th/16th cent.), 2198 = Tauer 496 (*Katībahs* vii-viii, defective at end. 10th/16th cent. See also M. Şükrü in *Der Islam* xix (1931) p. 137), *Nūr i 'Uṭhmāniyah* 3209 = Tauer 504 (assigned by Tauer to the 11th/17th cent., but M. Şükrü in *Der Islam* xix (1931), pp. 132-3, argues that it is partly autograph), 3210 = Tauer 497 (end of *Katībah* i and *Katībahs* ii-v, defective at end. 10th/16th cent. See also M. Şükrü in *Der Islam* (1931), p. 137), 3082 = Tauer 503 (*Muqaddimah* and *Katībahs* i-iv.

¹ For more detailed analyses of the whole work than that given here see Rieu i 217-18, Bānkipūr vi 532-4 and Babinger *Geschichtsschreiber der Osmanen* pp. 46-7.

A full analysis of *Katībahs* i and ii is given by M. Şükrü in *Der Islam* xix (1931) pp. 139-41.

11th/17th cent. See also M. Şükrü *loc. cit.*, 3212 = Tauer 519 (*Katibahs* vii-viii. 12th/18th cent. See also M. Şükrü *loc. cit.*, 3211 (see M. Şükrü in *Der Islam* xix, pp. 132 and 135), **Āyā Şūfiyah** 3541 = Tauer 507 (*Muqaddimah* and *Katibahs* i-vi, defective. Assigned by Tauer to the 11th/17th cent., but see M. Şükrü in *Der Islam* xix (1931), p. 133, where it is stated that according to a note on the inside of the cover the *Muqaddimah* is autograph, and p. 137, where A.H. 918 is given as the date of transcription), 3450 = Tauer 487 (*Katibahs* i-iii. 10th/16th cent. See also M. Şükrü *loc. cit.*, p. 137), 3543 = Tauer 488 (*Katibahs* iv-vi. 10th/16th cent. See also M. Şükrü *loc. cit.*, 3542 = Tauer 489 (*Katibahs* i-v. 10th/16th cent. See also M. Şükrü *loc. cit.*, 3539 = Tauer 490 (*Katibah* i. 10th/16th cent. See also M. Şükrü *loc. cit.*, pp. 136-7), 3538 = Tauer 491 (*Katibah* viii. 10th/16th cent. See also M. Şükrü *loc. cit.*, p. 136), **Bānkipūr** vi 532-4 (autograph ? Full analysis), **Blochét** i 523 (*Katibahs* iii-iv. A.H. 952/1545), 524 (*Katibahs* vii-viii. 16th cent.), 522 (*Katibahs* i-vi. 17th cent.), 525 (*Katibah* viii. A.H. 1106/1694), 526 (*Katibah* viii. 17th cent.), **Ivanow** 211 (*Katibahs* vii-viii and *Khātimah*. A.H. 963-4/1555-7, transcribed from an autograph), **Rawān Köshkü** 1515 (1) = Tauer 485 (*Muqaddimah* and *Katibahs* i-vi. A.H. 964/1557), 1516 = Tauer 498 (*Katibahs* i-vii. Circ. A.H. 1000/1591-2), 1514 = Tauer 499 (*Muqaddimah* and *Katibahs* i-vi. Circ. A.H. 1000/1591-2), 1515 (2) = Tauer 509 (*Katibah* viii. 11th/17th cent.), **Khāliş Efendi** 3364 = Tauer 486 (A.H. 967-8/1560-1), 2785 = Tauer 510 (*Katibah* vii. A.H. 1104/1692), **Berlin** MS. orient. Folio No. 3179 (not in Pertsch. Complete. A.H. 968/1560-1. See M. Şükrü in *Der Islam* xix (1931) pp. 132 and 135), **Berlin** Pertsch 440 (*Katibahs* vi-viii. Modern), **Rieu** i 216a (A.H. 988/1580), 218b (*Katibahs* iii-v, defective. A.H. 1069/1659), **Ridā Pāshā** 888 = Tauer 492 (*Katibahs* i-v. 10th/16th cent. See also M. Şükrü in *Der Islam* xix (1931) p. 137), 208 = Tauer 493 (*Katibah* vii. 10th/16th cent. See also M. Şükrü in *Der Islam* xix (1931) p. 137), 637 = Tauer 494 (*Katibah* viii and *Khātimah*. 10th/16th cent. See also M. Şükrü in *Der Islam* xix (1931) p. 137), **Lindesiana** p. 155 nos. 395-6 (A.H. 1063/1653), **Umūmī** 5161 =

Tauer 500 (*Katibah* vii. A.H. 1065/1655. See also M. Şükrü in *Der Islam* xix (1931) p. 137), **Cairo** p. 509 (*Katibahs* iii-iv. A.H. 1071/1660-1), p. 509 (A.H. 1092/1681), **Bodleian** 311 (A.H. 1074/1663 and (*Katibah* viii) A.H. 1110/1698), **Lālā Ismā'il** 379 = Tauer 501 (*Katibah* vii. A.H. 1079/1668-9. See also M. Şükrü in *Der Islam* xix (1931) p. 137), **Majlis** 276 (A.H. 1080-8/1669-77), **Flügel** ii (*Katibahs* vii-viii. A.H. 1096/1685), **‘Āṭif Efendi** 1946 = Tauer 502 (*Muqaddimah* and *Katibahs* i-viii. A.H. 1098/1687), 1947 = Tauer 505 (*Katibahs* vi-vii. 11th/17th cent.), 1948 = Tauer 506 (*Katibah* vii. 11th/17th cent.), **Browne** Coll. H. 9 (11) (*Katibah* vii. A.H. 1099/1687), **Chanykov** 85 (A.H. 1108/1696), **Amiri Efendi** Persian 800-7 = Tauer 511-18 (A.H. 1114/1702), **Aḥmad Thālith** 2914 = Tauer 520 (not examined by Tauer), **Ethé** 571 (*Katibah* vii, defective at end), **Leningrad** Mus. Asiat. (see *Mélanges asiatiques* vi (St. Petersburg 1873), p. 124), Pub. Lib. (2 copies. See *Mélanges asiatiques* iii (1859), p. 731), **Mashhad** iii p. 105 (defective at both ends), **R.A.S.** P. 156 = Morley 157 (*Katibahs* vi-vii), **Salemman-Rosen** p. 50 no. 951 (“*jild i ākhir*”), **Upsala** 274 (*Katibahs* i-viii. Calligraphic. See M. Şükrü in *Der Islam* xix (1931) p. 136).

A translation by D. S. Margoliouth was formerly announced as in preparation for the Royal Asiatic Society's Oriental Translation Fund series, but it appears from Babinger's *Geschichtsschreiber der Osmanen*, p. 48, that Professor Margoliouth has abandoned his intention of publishing a translation of this work.

Descriptions: (1) Babinger *Geschichtsschreiber der Osmanen* pp. 46-7, (2) [with full analysis of the first two *katibahs*] *Das Heft Bihişt des İdris Billîsî. 1. Teil: Von den Anfängen bis zum Tode Orhans. Von Mehmed Şükrü* (in *Der Islam* xix (1931) pp. 131-57).

Turkish translation¹ by ‘Abd al-Bāqī “Sa’dī” (for whom see Babinger *Die Geschichtsschreiber der Osmanen* pp. 280-1) undertaken in 1146/1733 at the command of Sultān Maḥmūd I (reigned A.H. 1143/1730-1168/1754): **Flügel** ii 994 etc. (For other MSS. see Babinger *op. cit.* p. 49, where Nūr i ‘Uṭhmāniyah 3078

¹ A *Tarjamah i Hasht bihişt* by Ḥusain b. Ḥasan Munshī is mentioned without further particulars in Bukhārā Semenov 43.

and Āyā Šūfiyah 3544 should be deleted, and M. Šükrü in *Der Islam* xix (1931) pp. 138-9.)

Discussion: *Das Heist Bihist des Idrīs Bitlīsī. Von Mehmed Šükrü* (in *Der Islam* xix (1931) pp. 131-57).

Continuation by the author's son: *Sulaimān-nāmah* or *Dhail i Hasht bihist* (beginning *Qul Allāhumma Mālik al-mulk . . . wa-ahmadu 'llāha hamd^{an} kathīr^{an} 'alā mā an'ama 'alā Sultāninā mulk^{an} kabīr^{an}*) completed in 974/1566 and containing the history of Salīm I (reigned A.H. 918/1512-926/1520): *Lālā Ismā'il* 348/2 = Tauer 5256 (A.H. 975/1567), *Gotha* 32 (A.H. 977/1569), *As'ad* 2447 = Tauer 526 (10th/16th cent.), *Rawān Kōshkū* 1540a = Tauer 527 (10th/16th cent.), *Flügel* ii 994.

(2) *Salīm-nāmah* (beg. *al-Ḥamdu li-lāhi 'l-adhī ṣadaqānā wa'dahu*), a history of Sultān Salīm I (reigned A.H. 918/1512-926/1520) in prose and verse left unfinished at the author's death and then scattered and partly lost, but reassembled so far as possible by the author's son, Abū 'l-Faḍl M. b. Idrīs al-Daftarī, at the command of Sultān Sulaimān I (reigned A.H. 926/1520-974/1566) and completed A.H. 974/1566 in the first year of Salīm II's reign: *Lindesiana* p. 109 no. 47 ("No date, about 1560"), *Bloch* i 527 (splendid copy written for Muḥammad Pāshā (Šoqollī, d. 987/1579), *Rieu* i 218b (17th cent.), *Lālā Ismā'il* 348 (1) = Tauer 521 (Preface only).

[Autobiographical information in the author's prefaces to the *Hasht bihist* (cf. *Rieu* i 217) and the *Salīm-nāmah* (cf. *Rieu* i 218b ult., 219a); Preface of the author's son to the *Salīm-nāmah* (cf. *Rieu* i 219); *al-Shaqā'iq al-Nu'māniyah* i 353-4 = Rescher's translation p. 206; Sa'd al-Dīn *Tāj al-tawārīkh* (in Turkish) ii 506 (reference given by Babinger); Brockelmann ii 233; *Ency. Isl.* under Bidlīsī (Huart) and (Minorsky) under Kurds: B. History (ii pp. 1142b and 1143a in the English edition); Babinger in *Der Islam* xi (1921) pp. 42-3; Babinger *Geschichtsschreiber der Osmanen* 45-9, where one or two further references will be found.]

588. [ʿAbd al-] **Kabir b. Uwais** b. M., called Laṭīfī and also Qāḍī-zādah, was the author of a translation of Ibn **Khallikān's**

Wafayāt al-a'yān which he prepared for Sultān Salīm I (reigned A.H. 918/1512-926/1520) and of which the first part was completed at Constantinople in 926/1520 and the second in 928/1521-2. He may be identical with Aẓhar al-Dīn al-Ardabīlī who is said by Ḥ. Kh. (vi p. 455) to have died at Cairo in 930/1523-4.

(*Ghazawāt al-Sultān Salīm*), history of Salīm's conquest of Egypt written by order of the Amīr Ṣadr al-Dīn Muḥammad and based on notes taken during the campaign: **Salīm Āghā** 825 = Tauer 522 (full analysis).

589. Mullā Muḥammad "Adā'i" Shīrāzī presumably came to Turkey in the time of Salīm I or Sulaimān. He was a protégé of Prince Muṣṭafā, the son of Sulaimān, and of the grand vizier Mehmed Şoqollı Pāshā (for whom see *Ency. Isl.* under Şoqollı).

Salīm-nāmah, a metrical history of Sultān Salīm I (reigned A.H. 918/1512-926/1520): Ḥ. Kh. iii p. 615 no. 7243: **Khālīs Efendi** 2293 = Tauer 523 (A.H. 957/1550), **Adabiyāt Kutub-khānah-sī** 1609 = Tauer 524 (A.H. 1270/1853).

[Babinger *Die Geschichtsschreiber der Osmanen* p. 98, where references are given to 'Ālī (*Kunh al-akhbār*), apparently the only Turkish biographer who mentions "Adā'i", Hammer-Purgstall's *Geschichte des osmanischen Reiches* iii 755 and his *Geschichte der osmanischen Dichtkunst*.]

590. *Nāmah i Shāh Salīm*, or *Futūḥāt i Salīm Shāh Khān* [*sic*], a poem on the history of Salīm I, by an unknown author: **Berlin** 456.

591. Of unknown authorship is the

Kanz al-jawāhir al-sanīyah fī 'l-futūḥāt al-Sulaimānīyah, a history of the campaigns of Sultān Sulaimān I against Belgrade in 1521 and against Vienna in 1529: **Āyā Şūfiyah** 3392 = Tauer 528, **Ḥakimoghlu 'Alī Pāshā** 764 = Tauer 529, **Salīm Āghā** 769 = Tauer 530.

Edition: *Histoire de la campagne du sultan Suleyman I^{er} contre Belgrade en 1521. Texte persan publié d'après deux manuscrits de*

Constantinople avec une traduction abrégée par Felix Tauer. Prague 1924 (cf. Babinger p. 101, note 2).

592. ‘Abd al-Rahmān “**Ghubārī**” b. ‘Abd Allāh left Aqshehr for Stambul and in time was appointed tutor to Orkhān, the son of Bāyazīd II (reigned A.H. 886/1481–918/1512). In the reign of Sulaimān I (A.H. 926/1520–974/1566) he acted as *kātib* during the campaign in al-‘Irāq and on his return became *Surrah i humāyūn amīnī*. He is said to have died at Mecca in 974/1566–7. He was a skilled calligraphist and the author of (1) *Misāḥāt-nāmah*, a Turkish metrical work on the measurements of the Ka‘bah, (2) *Ka‘bah-nāmah*, a Turkish metrical work on the merits of the Ka‘bah, and

(3) *Sulaimān-nāmah*, a Persian history of Sulaimān I: **Maghnīsā** (Anatolia), Murādiyah Mosque.

[Babinger *Die Geschichtsschreiber der Osmanen* p. 93 (q.v. for further references).]

593. (1) (*Bāyazīd-nāmah*), a poem by “‘Arif” on the hostilities between the princes Bāyazīd and Salīm, the sons of Sultān Sulaimān I (reigned A.H. 926/1520–974/1566): **Rawān Kōshkū** 1540b = Tauer 531 (cf. Babinger p. 54) (10th/16th cent.).

(2) *Ghazā i Sulaimānī*, a *mathnawī* on the conquests of Sultān Sulaimān I completed in 933/1526–7: **Blochet** iii 1808 (early 16th cent.).

(3) *History of Sultān Sulaimān I* in flowery prose intermixed with many verses: **Berlin** 457 (defective at end).

(4) *Safar i farkhundah-athar i ḥadrat i Bādshāh i ‘ālam . . . ba-jānīb i Baghdād i khujastah-bunyād . . .*, a poem on the campaign of Sulaimān I against Baghdād in 940/1534–941/1535: **Blochet** iii 1825 (early 16th cent.).

594. S. Luqmān b. S. Ḥusain al-‘Ashūrī al-Ḥusainī, originally of Urmīyah, was appointed *Shāh-nāmah-jī*¹ to Sultān Salīm II (reigned A.H. 974/1566–982/1574) in Shawwāl 976/March–April

¹ For the official *Shāh-nāmah-jīs*, whose duty it was to record in epic verse the events of the Ottoman sultāns’ reigns, see Babinger *Geschichtsschreiber der Osmanen*, pp. 163–4.

1569 (according to a statement of his own referred to by Babinger, but another statement of his own, mentioned by Rieu, gives Muḥarram 977/June-July 1569 as the date of appointment). Murād III (A.H. 982/1574-1003/1595) retained him in that position, but in 1005/1596-7, that is not long after the accession of Muḥammad III (A.H. 1003/1595-1012/1603), he was removed from the office of *Shāh-nāmah-jī* and appointed *Daftar-dār*. According to Rieu his contemporaries did not deem him worthy of a place in the roll of poets.

Among his works were a *Hunar-nāmah*, of which only the second volume (a prose history of Sultān Sulaimān) is known to exist, or at any rate to have existed recently (see Babinger pp. 166-7), *Mujmal al-tūmār*, a prose history of the Ottomans, especially of Sulaimān I, Salīm II and Murād III to A.H. 992/1583 (see Rieu Turkish Cat. p. 54 and Babinger pp. 165-6), *Qiyāfat al-insānīyah fī shamā'il al-'Uthmānīyah*, or, shortly, *Shamā'il i 'Uthmānīyah*, descriptions of the personal appearance of the Ottoman Sultāns designed as an accompaniment to a collection of their portraits by various artists (see Rieu Turkish Cat. pp. 53-4 and Babinger pp. 165-6), and a *Shāh-nāmah i āl i 'Uthmān* completed in 999/1590 (see Rieu Turkish Cat. p. 1866 and Babinger p. 166).

The Persian *Shahanshāh-nāmah i Sultān Muḥammad* described in the Bānkīpūr catalogue is by a poet who apparently uses "Ḥusainī" ¹ as his *takhalluṣ*, but it seems at least highly probable that this also is a work of Luqmān's. The poet eulogises the Sultāns Sulaimān I (A.H. 926/1520-974/1566), Salīm II and Murād III and says that he described their exploits in Persian and Turkish prose and verse and that he composed several *Shāh-nāmahs*, numbering ten volumes, as well as a *Hunar-nāmah* and a *Sūr-nāmah*.

(1) *Salīm-Khān-nāmah*,² a metrical history of Sultān

¹ Poets writing in two different languages not infrequently used a different *takhalluṣ* for each language. "Ḥusainī" may have been his *takhalluṣ* in Persian poems and "Luqmān" in Turkish.

² Presumably identical with the *Salīm-nāmah* mentioned by Babinger (pp. 166, 167) who refers to an article by Aḥmad Tauḥīd Bey in the *Tārīkh i 'Uthmānī Anjumanī Majmū'ah-sī*, 103-11.

Salīm II (reigned A.H. 974/1566–982/1574) written in 988/1580 : **Rawān Kōshkū** 1537 = Tauer 532 (undated brouillon).

(2) *Shahanshāh-nāmah i . . . Sultān Murād Khān*, a metrical history of Sultān Murād III (reigned A.H. 982/1574–1003/1595) in two volumes ((1) A.H. 982–8, (2) A.H. 989–1000) : **Yıldız Kōshkū** 260 = Tauer 533 (vol. i. A.H. 989/1581. 58 fine PICTURES), **Baghdād Kōshkū** 200 = Tauer 534 (vol. ii. A.H. 1001/1592–3. 95 fine PICTURES).

(3) *Shahanshāh - nāmah i Sultān Muḥammad*, a metrical history of Sultān Muḥammad III (reigned A.H. 1003/1595–1012/1603), to whom the work is dedicated : **Bānkīpūr** iii 265 (PICTURES).

[Autobiographical statements in his works (see Rieu Turkish Cat., *loc. cit.*, Babinger, *loc. cit.*, and Bānkīpūr Cat., *loc. cit.*) ; several Turkish authorities (for references see Babinger p. 167).]

595. **Jamālī b. Ḥasan Shūshtarī** composed in 994/1586 and dedicated to Sultān Murād III his

Futūḥāt al-‘Ajam, a poem on the conquest of Tabriz in 993/1585 by ‘**Uthmān Pāshā** : **Bloch** iii 1837 (lacunæ. A.H. 996/1588).

596. **Bihishtī Mashkūkī** wrote

Shāh-nāmah, a *mathnawī* on the wars of Sultān Murād III against M. **Khudā-bandah** of Persia : **Bloch** iii 1836 (17th cent.).

597. *Fath-nāmah i Khunkār i Rūm*, an anonymous account (15 foll.) of the campaign of Sultān Muḥammad III against Hungary in 1005/1596–7, translated from the Turkish : **Ethé** 572¹ (A.H. 1217/1802–3).

598. Ibrāhīm “**Mulhamī**”, the last of the official *shāh-nāmah-jīs*,² belonged originally to Erzerum. He became professor successively in a number of different *madrasahs* at Istanbul (for

¹ Cf. Babinger *Die Geschichtsschreiber der Osmanen* p. 135, note 1.

² See p. 418 *supra*.

particulars see Babinger) and died in 1061/1650-1, the year in which he became *mudarris* in the *madrasah* of Muṣṭafā Pāshā.

Shāhanshāh-nāmah, a poem on the life of Murād IV (reigned A.H. 1032/1623-1049/1640) : **Rawān Kōshkū** (see Babinger p. 171, where a reference is given to *Tārīkh-i-'Uthmānī-Anjumanī-Majmū'ah-sī* 499).

[Babinger *Die Geschichtsschreiber der Osmanen* pp. 170-1 (q.v. for further authorities).]

599. **Ibrāhīm Efendī**, Turkish Military Surgeon at Beirut, wrote in Arabic

Miṣbāḥ al-sārī wa-nuzhat al-qārī, "Travels in Egypt, Turkey and Europe, with historical accounts of the two former countries, and an appendix on the ancient history of Syria."

Édition (vol. i only ?) : **Beirut** 1272/1855° (Ellis i 725).

Persian translation by M. 'Abbās "Rif'at" **Shīrwānī** (see p. 226 *supra* and § 500 *infra*) of the part relating to the Ottoman Sultāns (with a continuation ?) to the accession of 'Abd al-'Azīz A.H. 1277/1861 : *Tārīkh i Qaiṣar i Rūm*. Edition : **Cawnpore** 1281/1864°.

600. **M. 'Abbās "Rif'at"** **Shīrwānī** has already been mentioned (p. 226 *supra*) as the author of a *Tārīkh i Āl i amjād* and also (§ 599 *supra*) as the translator of a part of Ibrāhīm Efendī's *Miṣbāḥ al-sārī*.

Sultān-nāmah, a short history of the Ottoman Sultāns ending with a brief account of the Russo-Turkish War of 1877, written A.H. 1304/1886-7 for the Bombay publisher Mīrzā M. Malik al-Kuttāb **Shīrāzī**.

Editions : **Bombay** 1304/1887°* (Edwards col. 435), 1307/1890° (Edwards col. 2).

601. Miscellaneous works on Ottoman history :—

(1) *Mukhtaṣar i tārīkh i 'Uthmānīyah*. Edition : **Constantinople** 1309/1891-2 (see Āṣafīyah i p. 252).

(2) *Tārīkh i Āyā Šūfiyah*, by Aḥmad b. Aḥmad al-Jilānī: *Āyā Šūfiyah* 2035 (cf. Babinger p. 30).

(3) *Tārīkh i mukhtaṣar dar waqā'i i fath i Qusṭanṭīniyah*, a translation made by M. Maḥdī al-Shīrwānī al-Anṣārī in 1210/1795 of a Turkish original which he met with at Sūrat in 1209/1794: *R.A.S.* P. 157¹ = Morley 158 (A.H. 1210/1795).

(4) *Tārīkh i salāṭin i 'Uṭhmānī*, from 'Uṭhmān Khān I (A.H. 723) to Sulṭān Muṣṭafā Khān IV (A.H. 1231), translated from French and English (beginning *Ḥamdī kih maqbūl i pīshgāh i sākinān i mala' i a'lā*): *Majlis* 622 (3).

(5) *Tārīkh i Sulṭān i Ghāzī*, an anonymous history of the Crimean War: *Amīrī Efendī* Persian 911 = Tauer 535 (A.H. 1277/1860-1).

(6) *Tarjamah i Aḥwālāt i salāṭin i Rūm*, translated from a French original A.H. 1255/1839-40 in the time of Muḥammad Shāh Qājār: *Mashhad* iii p. 101 ult.

(7) *Kitāb dar dhikr i qal'ah i Qusṭanṭīniyah u binā' i Āyā Šūfiyah*: *Āyā Šūfiyah* 3024.

(8) A sketch (foll. 19b-57a) of Ottoman history to the accession of Salīm II in 918/1566, by Asad Allāh: *Browne* Coll. H. 22

(9) (2) = Houtum-Schindler 23 (2).

(9) Sketch (foll. 15-23) of the political situation of Turkey, Arabia, Berbera and the Somali coast circ. A.D. 1803 (*Nuskḥah i aḥwālāt i 'ajṭabah i bilād i Rūm*) by an author who had visited al-Madīnah under the Wahhābī rule and who apparently wrote this work at Mocha: *Rieu* ii 864b (early 19th cent.).

H. HISTORY OF CAUCASIA

602. In an article entitled *K voprosu o proiskhozhdenii Derbend-name*, which was published in the Leningrad Academy's short-lived periodical *Iran* (vol. i (1927), pp. 42-58), the late W. Barthold stated most of the ascertainable facts concerning the

¹ Cf. Babinger *Geschichtsschreiber der Osmanen*, p. 30.

versions and manuscripts of the *Darband-nāmah*. The particulars given below are derived largely from that article.

Darband-nāmah, a history of Dāghistān and especially of Darband extending (in M. Awwābī Aqtāshī's translation) from the time of the Sāsānid Qubād to the year 436/1044-5 (but in some manuscripts the narrative ends with Hārūn al-Rashīd).

Persian original (?) ¹ by Ibrāhīm Qazwīnī ²: a MS. presented to F. I. Soimonov, afterwards Privy Councillor and Senator, in 1724 by the Na'ib, Imām-Qulī, at Darband, was translated into Russian by Yusup Izhbulatov, in whose hands the MS. remained. [Another MS. *Darband-nāmah* presented to Peter the Great in 1722 by the same Nā'ib, placed in the College of Foreign Affairs at St. Petersburg and, according to Bayer, still there in 1726, but not now forthcoming, was evidently a copy of the Turkish version, since D. Cantemir's Latin translation of the beginning of the work (see p. 425 *infra*) contains the mention of M. Awwābī.]

Abridged Turkish translation made from the Persian [of Ibrāhīm Qazwīnī?] apparently in the 17th century by M. Awwābī ³ Aqtāshī for a Dāghistānī ruler, Chōbān Bēg b. Shāmkhāl, a descendant of Girāy Khān: **Moscow** Lenin Library (= Rumyantsev Museum no. 261. This is the only known manuscript

¹ It is not known whether this was the original form of the work. There are statements of doubtful authority about copies of the *Darband-nāmah* in Arabic. For example, Karamzin (*Ist. Gos. Ross.*, t. iii, prim. 292) found among G. F. Miller's papers a MS. with the title *Izvestie o goroda Derbente perevedennoe s arabskogo yazyka v Kizlyare v 1758 g. staraniem general-maiora i kizlyarskogo ober-kommandanta fon Frauendorfa*. According to M. Alikhanov-Arabskii (*Tarikhī Derbend-name. Pervod pod red. M. Alikhanova-Arabskogo*, Tiflis 1898, pp. 9, 17) a copy of the *Darband-nāmah* in Arabic existed at the end of the 19th century. Barthold thought it probable that this, if it really existed, was a retranslation from the Turkish.

² The name of this otherwise unknown author was ascertained by Barthold from the title-page of Yusup Izhbulatov's Russian translation. It is not clear from that translation whether the Persian *Darband-nāmah* had a preface and whether the author indicated the date at which he wrote.

³ Barthold and his predecessors write Awābī (Avabī) without explaining the *nisbah*, which may be identical with that explained by al-Sam'ānī and others as derived from al-Awwāb (in the *Tāj al-'arūs* Awwāb), a subdivision of Tujīb. Aqtāsh is the name of a river, on which the town of Endery is situated.

containing the translator's preface and his name etc. The Turkish text of the preface is given with an English translation and a description of the MS. on pp. 224-8 of Kazem-Beg's edition, which was nearly all in print when Kazem-Beg learnt of the Rumyantsev MS. Cf. Barthold in *Iran* i p. 49). A copy of this translation given to Peter the Great at Darband in 1722 (see p. 423 *supra*) seems to have disappeared.

Another (apparently later¹) Turkish version : **Dorn** 541 (defective at beginning. A.H. 1099/1687), 542 (A.D. 1829).

Edition of the Turkish text with an English translation : *Derbend-nāmeḥ, or the history of Derbend ; translated from a select Turkish version and published with the texts and with notes* [and with a reprint of Klaproth's French translation] . . . by *Mirza A. Kazem-Beg*,² **St. Petersburg** 1851 ("Tiré des *Mémoires des Savants étrangers*, publiés par l'Académie des Sciences, Tome vi.').

Persian retranslation made by 'Alī-Yār b. Kāgim³ in the reign of Shāikh 'Alī Khān [who became Khān of Darband in 1796] from the Turkish version [of M. Awwābī Aqṭāshī presumably] : **Dorn** 308 (A.H. 1244/1828), **Dorn** A.M. p. 383 (described by Kazem Beg in his edition pp. 230-2).

Russian translations (1) made from Soimonov's MS. (see p. 423 *supra*) and completed at Rasht in 1726 by Yusup Izhbulatov, a Tartar of Kazan who accompanied the Russian armies in northern Persia as chief translator to General Matyushkin : *Sokrashchenie istorii o nachale i stroenii persidskogo goroda Derbenta i o proiskhodimykh mezhdu persidskim i skifskim gosudarstvami o tom branekh mezhdu imi v te vremena, sochineniya avtorom persidskogo goroda Kazbina mulloyu Ibragimom na persidskom yazyke. Perevedena na rossiiskii yazyk goroda*

¹ See W. Barthold in *Iran* i (1927), p. 50.

² Kazem-Beg based his edition on (1) a modern transcript received by him from Derbend in 1839 "through the friendly efforts of Mirza Kerim, Secretary to Ibrahim Beg of Gkartchagh" [A Turki *Darbend-nāmah* presented by the author, Mirzā Karim, to the Asiatic Museum at St. Petersburg is mentioned in *Mélanges asiatiques* iv (St. Petersburg 1863) p. 499], (2) a transcript made by Dorn from the two MSS. in the Imperial Public Library at St. Petersburg.

³ 'Alī-Yār's preface as given in the MSS. of the Asiatic Museum and the Imp. Pub. Lib. is printed by Kazem Beg in his preface pp. xiv-xv.

Kazani oriental'nykh yazykov perevodchikom Yusupom. V Ryashche MDCCXXIV [sic] godu: MS. Moscow Archives 219/379 (see W. Barthold in *Iran*, vol. i, pp. 52-3). The work begins with Qubād and goes down only to the conquest of Darband by the Muslims. (2) *Tarikhi Derbend-name. Perevod pod red. M. Alikhanova-Arabskogo, Tiflis* 1898 (see W. Barthold in *Iran* i p. 52, where this translation is quoted but not discussed).

German translation: Jacob Reineggs¹ *Allgemeine historisch-topographische Beschreibung des Kaukasus, Gotha and St. Petersburg* 1796, pp. 67-119.

Latin translation of the beginning only by Prince D. Cantemir² (d. 1723): MS. among the Bayer papers in the archives of the Asiatic Museum at Leningrad.

French translation (ending with Hārūn al-Rashīd)³: *Extrait du Derbend-nāmeḥ, ou de l'Histoire de Derbend, par M. Klaproth* (in *Journal asiatique*, 2e série, tome iii (Paris, Jan.-June 1829), pp. 439-67 (and reprinted in Kazem-Beg's edition)).

It may perhaps be worth mentioning here that there is preserved at Berlin (Pertsch, Turkish Cat. p. 33) another work on Darband translated from Persian into Ottoman Turkish by a certain 'Adlī in 989/1581-2 for 'Uthmān Pāshā, the Turkish conqueror of Darband (see W. Barthold in *Iran* i p. 48).

603. Colonel 'Abbās-Qulī Āghā "Qudṣī" Bādkūbī or Bākū-khānov⁴, a descendant of the Khāns of Baku, was born on 10 June 1794 at the village of "Emir-Hadschan" in the Khānate

¹ Reineggs made a copy of a MS. (defective at both ends and going down to Hārūn al-Rashīd) shown to him at Kubten in northern Dāghistān. This copy he presented to the Royal Academic Museum at Göttingen.

² Cantemir translated from the MS. given to Peter the Great.

³ Klaproth used a MS. preserved then (but not now apparently) in the Royal Library at Berlin, which, like some of the other manuscripts, ended at this point. According to Klaproth another manuscript *Darbend-nāmah*, differing considerably from that at Berlin, was presented by M. Steven to the Royal Library at Paris. According to Babinger, *Geschichtsschreiber der Osmanen* p. 413, there is now a MS. at Paris (suppl. turc 516).

⁴ Bākū-khānov is the spelling in *Mélanges asiatiques* ii p. 56, where the word is written both in the Roman and the Persian character. Minorsky writes Bākī-Khānow (so also Harrassowitz's *Bücher-Katalog* 415 and 430).

of Baku. He grew up among disturbances and wars and spent all his life under arms. Towards the end of 1845 he went to Persia and thence via Constantinople to Mecca. Having just completed the pilgrimage he died of cholera on Mt. 'Arafāt in 1846.

He wrote (1) a short Persian grammar, *Qānūn i Qudsī*, published at Tiflis in 1831, (2) *Riyād al-quds* (in Turkish), biographies of 14 saints, (3) *Kashf al-gharā'ib* on the discovery of America (see p. 428 *infra*), (4) *Tahdhīb i akhlāq* (in Persian), (5) *'Ain al-mizān* (in Arabic), on logic, (6) *Asrār al-malakūt* (in Persian and Arabic), on astronomy, (7) a geography of the world (in Persian), (8) *Mishkāt al-anwār* (in Persian), an ethical poem, (9) shorter poems (in Persian, Arabic and Turkish).

Gulistān i Iram, a history of Transcaucasia (*Shirwān* and *Dāghistān*) from the earliest times to the Russian conquest (1813): **Chanykov** 99.

Russian translation (by the author himself¹): *Gulistan-Iram* (edited from Russian and Persian MSS. with introduction and notes by M. G. Bacharly) **Baku** 1926 (*Trudy Obshchestva Obsledovaniya i Izucheniya Azerbaidzhana*, 4. See Harrassowitz's Bücher-Katalog 415 (1928) no. 324, 430 (1931) no. 1151).

[*Mélanges asiatiques* i (St. Petersburg 1852) pp. 167–8, ii (St. Petersburg 1852) p. 56; *Ency. Isl.* s.v. *Qubba*, bibliography; *Türk halkedebiyatı ansiklopedisi* I pp. 18–22.]

604. Mirzā **Ḥaidar Wazirov** is the author of a *Majma' al-mulūk fī dhikr i salāṭīn i 'Ajam* written in 1841 (**Chanykov** 88).

Darband-nāmah i jadīd, written A.H. 1262/1846: **Chanykov** 98.

605. *Kitāb dar bayān i aṣl i shahr i Darband u ahālī i Dāghistān*: **Chanykov** 156 (c).

J. HISTORY OF ARABIA

606. Nūr al-Dīn 'Alī b. 'Abd Allāh **al-Samhūdī** was born at Samhūd (Upper Egypt) in Safar 844/1440. Having settled at al-Madinah, he devoted himself to the welfare of the town, the

¹ See Minorsky in *Ency. Isl.* s.v. *Qubba*, bibliography.

study of its history and the instruction of its inhabitants. From the Sulṭān Qā'it-Bey he obtained money for the repair of the Prophet's Mosque and he himself bought and repaired the house of Tamīm al-Dārī. He became *Shaiḫ al-Islām* at al-Madīnah and died there in 911/1506.

Arabic original: *Khulāṣat al-Wafā bi-akhbār Dār al-Muṣṭafā*, completed A.H. 893/1488, a history and topography of al-Madīnah, being an abridgment of the author's *Wafā' al-wafā bi-akhbār Dār al-Muṣṭafā*, itself an abridgment of his exhaustive work *Iqtifā' al-wafā bi-akhbār Dār al-Muṣṭafā*, which was lost in the fire which destroyed the Prophet's Mosque in 886/1481. Editions: [Bulāq,] 1285/1869°, Mecca 1316/1898-9 (see *Ency. Isl.* under al-Samhūdī).

For further information see Brockelmann ii 173-4, *Ency. Isl. loc. cit.*, and Bānkīpūr Arabic Catalogue, vol. xv, p. 179.

Persian translations: (1) *Tārīkh i Madīnah*, by Shihāb al-Dīn Daulatābādī¹ (d. A.H. 849/1445 or earlier, see p. 10 *supra*): *Lindesiana* p. 215 (also 225 ?) no. 436 (A.H. 1130/1718).

(2) *Akhbār i ḥasīnah dar akhbār i Madīnah*, completed by an anonymous translator A.H. 969/1561-2 (see Bodl. 139) and divided like the original into eight *Bābs*: **Bodleian** 138 (large lacuna in *Bāb* i. A.H. 993/1585), 139 (very defective. A.H. 1132/1720 ?), **Berlin** 532a (al-Madīnah, A.H. 998/1590), **Ethé** 719 (A.H. 1004/1596), **Bühār** 101 (18th cent.), **Ivanow** 281 (18th cent.).

607. 'Abd al-Ḥaqq b. Saif al-Dīn Dihlawī, who has already been mentioned as the author of the *Madārij al-nubuwwah* (pp. 194-5 *supra*), of a commentary on al-Fīrūzābādī's *Sufar al-sa'ādah* (p. 181 *supra*) and of the *Aḥwāl i A'immaḥ i Ithnā-'ashar* (p. 214 *supra*), died in 1052/1642

Jadhb al-qulūb ilā diyār al-maḥbūb, a history and topography of al-Madīnah, begun at al-Madīnah A.H. 998/1589-90 and completed at Delhi A.H. 1001/1592-3: **Bānkīpūr** vii 643 (A.H. 1048/1638), 644 (A.H. 1102/1691), **Ethé** 720 (A.H.

¹ As a translation by Shihāb al-Dīn Daulatābādī does not seem to be mentioned elsewhere, the ascription needs verification.

1061/1651), 721 (A.H. 1149/1736), 722 (n.d.), **I.O. D.P. 622A** (A.H. 1221/1807), 622B (= 632 (ii) B) (early 19th cent.), **Ivanov** 2nd Suppt. 934 (early 18th cent.), **Āṣafiyyah** ii p. 876 no. 13 (A.H. 1148/1735-6), **Berlin** 533, **Browne** Suppt. 355 (King's 134), **Bukhārā** Semenov 59, **Tashkent** Kahl p. 30.

Editions: **Calcutta** 1847^o*, **Lucknow** 1282/1865-6 (see *Ethé* 720), 1869^o*, **Cawnpore** 1893^o.

608. Miscellaneous works relating to Arabia :

(1) *Akhhbār al-Madīnah* : **Āṣafiyyah** i p. 218 no. 516.

(2) *Ḥawāhir al-tārīkh dar binā i Makkah i mukarramah*, in 12 chapters, translated from an Arabic original : **Rehatsek** p. 72 (A.H. 1161/1748).

(3) *Muraqqa' i Karbalā*, a history and topography of Karbalā', by I'jāz Ḥusain. Edition : **Amrōhah** 1904^o.

(4) *Persian Gulf*, The, by Sir Arnold Wilson. Persian translation by M. Sa'īdī. Edition : **Tihrān** [A.H.S. 1310/1931-2] (see *JRAS.* 1933 p. 534).

(5) *Short account of the Wahhābī incursions into al-Hijāz and al-Yaman* in 1217/1802-3 and 1218/1803-4, by Munshī Ḥājji 'Abd Allāh Makkī : **Rieu** ii 861a (Add. 26,275 foll. 33-5) (19th cent.).

(6) *Tārīkh i Baṣrah*, by M. Ḥasan **Khān** "Badī' ". [**Calcutta** 1914^o].

(7) *Zuhūrīyah i Ṣafawīyah*, a short work (11 foll.) on the rise and rule of the Wahhābīs in al-Najaf with prophecies of their expulsion and of the restoration of the holy places to the descendants of the martyrs ¹ : **Edinburgh** 87 (A.H. 1222/1807).

K. HISTORY OF EUROPE AND AMERICA

609. [America] *Kashf al-gharā'ib*, a history of the discovery of America and a description of it, by 'Abbās-Qulī "Qudsi" Bādkūbī or Bākū-**Khānov** (see p. 425 *supra*) and Mirzā

¹ According to the Edinburgh catalogue "The author probably is Abū 'l-Faḥ Ṣulṭān M. Ṣafawī . . ." (for whom see pp. 319-20 *supra*). No reasons are given for this suggestion.

Muḥarram "Marīd" Qarābāghī: **Leningrad** Mus. Asiat. (see *Mélanges asiatiques* ii (St. Petersburg 1852-6) p. 57, **Majlis** 269 (A.H. 1298/1881).

[America] *Tārīkh i inkishāf i Yangī-Dunyā*, by M. Ḥasan Khān I'timād al-Saltānah (d. 1896, see pp. 154-5 *supra*). Edition: [**Tihrān**,] 1288/1871°.

[England] *Tarjamah i Tārīkh i Inglīstān*, Davis's History of England, translated by Mīrzā Ismā'il [b ?] Ibrāhīm. Edition: **Bombay** 1874*.

[England] *Tārīkh i Inglīstān* (*kitāb i jahān-ārā mausūm bah Tārīkh i Inglīstān*), a short history of England, preceded by a sketch of European history, compiled from works of Jonathan Scott etc. by M. b. M. Rafī', entitled *Malik al-Kuttāb*, Shīrāzī (cf. p. 210 *supra* and p. 432 *infra*). Edition: **Bombay** 1306/1889°.

[Europe] *Tawārīkh i Farangistān*, by "yakī az umarā i Irān", **Peshawar** 1448.

[European War] *ḡang i bain-al-milālī*, a translation by Dr. Mīrzā S. Ismā'il Khān Mujāhidī of a work by Maurice Pāki'ölök (*sic*, for Paléologue).

Edition: **Mashhad** 1303-4/1885-7 (see **Mashhad** iii p. 123).

[France] *Tārīkh i Frānsah*, by M. Ḥasan Khān I'timād al-saltānah (for whom see pp. 154-5 *supra*).

Edition: **Tihrān** 1312/1894-5 (see **Mashhad** iii p. 115).

[Franco-Russian War (of 1798-1801 ?)] *Tarjamah i Tārīkh i ḡang i Frānsah bā-Rūs*, a translation by M. Ridā Tabrizī from a Turkish original sent to Faṭḥ-'Alī Shāh: **Mashhad** iii p. 79 (A.H. 1270/1853-4).

[Germany] *Tārīkh i Impirātūrān i Ālmān u Pāphā i Rūm*, an anonymous and incomplete (to A.D. 1164) translation from the French of Voltaire: **Majlis** 224.

[Greece] *Tārīkh i qadīm i Yūnān u tārīkh i ḥukamā' i falāsifah i Yūnān*, compiled from English authors by M. b. M. Rafī', surnamed Malik al-kuttāb, Shīrāzī (cf. p. 210 *supra*). Edition: **Bombay** 1304/1887°.

[Greece] *Tarjamah i Tārīkh i Yūnān*, a translation by Mirzā S. 'Alī Khān b. Mirzā S. Aḥmad Khān Naṣr al-Aṭibbā' of a work by Seignobos. Edition : **Tihrān** 1328/1910 (see *Mashhad* iii p. 121).

[Greece] *Tarjamah i Tārīkh i Iskandar*, a translation of an English history of Alexander the Great by James Campbell. Edition : [**Tihrān**,] 1262/1846° (appended to the *Tārīkh i Piṭar*, i.e. a translation of Voltaire's *Histoire de l'Empire de Russie sous Pierre-le-Grand*).

[Rome] *Tārīkh i daulat i Rum*, a history of Rome to the sixth century of the Hijrah by M. Ibrāhīm Shīrāzī : **Majlis** 230 (defective, ending with Anthony and Cleopatra).

[Russia] *Russian supremacy in Central Asia, being a brief [82 pp.] account, historical, geographical and ethnological of the Central Asian or Turanian Khanates, down to the present time, prepared from various sources and written in simple modern Persian by Maulavi Abdul Wali (Waqā'i' i tasalluṭ i Rūsiyā bar Asiyyā etc.)*. Edition : **Āgrah** 1900°* ("new edition").

[Russia] *Tārīkh i bist u shash sāl i saltanat i Aliksāndar i duzwum*, a translation (from what language ?) by Āwānus Khān extending from the accession of Nicholas I in 1825 to 1855 [the date of his death] : **Majlis** 226-8 (A.H. 1312-13/1894-6).

[Russia] *Tārīkh i Piṭar*, a translation of Voltaire's *Histoire de l'Empire de Russie sous Pierre-le-Grand*. Edition : [**Tihrān**,] 1262/1846°.

[Russia] *Tārīkh i Rūs. Tarikh-i-Roos, or Persian translation of "Russia", by . . . D. Mackenzie Wallace*. Edition : **Lucknow** 1888°*.

[Russo-Japanese War] *Mikādō-nāmah*, an account of the Russo-Japanese War by Ḥusain 'Alī Shīrāzī. Edition : **Calcutta** 1323/1907°*.

[Russo-Japanese War] *Tārīkh i muhārabah i Rūs u Zhāpān*, translated by Maḥmūd Tarzī, at one time Foreign Minister of Afghānistān, from a Turkish original. Edition : **Kābul** 1334/1917°*.

[Spain] *Futūḥ al-‘Arab wa-kunūz al-adab*, a short account of the conquest of Spain by the Moors translated by ‘Abd al-Raḥīm Khān Shīrāzī from an English original. Edition: **Bombay** 1911°.

A few other works on European history published mainly by teachers of the Dār al-Funūn College and the Political College are mentioned in E. G. Browne’s *Press and poetry of modern Persia*, pp. 158–9, 162.

L. HISTORY OF CHINA AND JAPAN

610. Majd al-Dīn **M. b. Diyā’ al-Dīn ‘Adnān al-Surkhakātī**, the maternal uncle of M. al-‘Aufī, was court physician to the Sultān Qilij Tāghāj Khān Ibrāhīm b. al-Ḥusain (ruled at Samarqand, d. after 597/1201) and to him he dedicated his now lost *Tārīkh i Turkistān* (for which see M. Nizām al-Dīn *Introduction to the Jawāmi‘ al-ḥikāyāt . . . of . . . al-‘Aufī*, London 1929, p. 44, W. Barthold *Turkestan*, London 1928, p. 17). He wrote also a *Khawāṣṣ al-ashyā’* (see Nizām al-Dīn *op. cit.* p. 67) and a *Tārīkh i Khitāy*. None of these works has survived, and the Leyden *Tārīkh i Khitāy*, which Kuenen supposed to be M. b. ‘Adnān’s work, is apparently a copy of ‘Alī Akbar Khītā’i’s *Tārīkh i Khitāy*, which seems to be a description of China and the Chinese rather than a history. ‘**Alī Akbar Khītā’i**’ was a merchant, probably of Turkistān, who went to China with some companions and obtained the permission of the Chinese government to live at Pekin. After some years he left China and settled at Constantinople, where in 922/1516 he wrote his description of China, intending to dedicate it to Salīm I (reigned A.H. 918/1512–926/1520), but, having been unable to present it to him before his death, he dedicated it to his son and successor Sulaimān I (reigned A.H. 926/1520–974/1566).

Tārīkh i Khitāy u Khutan, a description of China in 20 chapters: H.Kh. iv p. 501 no. 9360, ‘**Āshir** 609 *bis* (autograph), 610 (“*ḍagar nuskhah*”, but described as Arabic), **Leyden** iii p. 9 no. 919 (slightly defective at end), **Blochet** i 521 (19th cent., transcribed from ‘**Āshir** 609 *bis*).

Extracts (3 chapters with French translation): *Mélanges orientaux* p. 30 foll.

Turkish translation (inaccurate): *Qānūn-nāmah i Chīn u Khitā* or *Khītāy-nāmah*, made by Hazār-fann Husain Efendi (for whom see Babinger *Die Geschichtsschreiber der Osmanen* pp. 228-31) in the reign of Murād III (reigned A.H. 982/1574-1003/1595): **Dresden** 71 (A.H. 1081/1670-1), **Paris** Bibl. Nat. supp. turc. 1130.

Edition of the Turkish translation: **Constantinople** 1270/1853-4.

611. (1) *Mikādō-nāmah*, an account of the Russo-Japanese war by Ḥusain 'Alī Shīrāzī. Edition: **Calcutta** 1323/1907*.

(2) *Mir'āt al-zamān*, a brief history of China and Japan (111 pp.), by M. b. M. Rafī' Shīrāzī, entitled *Malik al-kuttāb* (for whom see pp. 210, 429 *supra*). Edition: **Bombay** [1893*].

(3) *Tārīkh i Chīn*, "a translation of Rev. Exoos's history of China", by M. Zamān Khān. Edition: **Calcutta** 1864* (published by the [Allypūr] Scientific Society).

(4) *Tārīkh i muḥārabah i Rūs u Zhāpān*, translated by Maḥmūd Tarzī, at one time Foreign Minister of Afghānistān, from a Turkish original. Edition: **Kābul** 1334/1917*.

